

Zion's Herald.
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THE CURRENT ISSUE.
Rev. W. D. F. Bliss, editor of *The Dawn*, defining
"Christian Socialism" as "a method applied to
social order," proceeds to enlighten our readers upon
this important movement among Christians.
"The Miracle at the Marriage Feast" is taken by
James Buchanan as the subject for some needed words
upon the attitude of the Lord Jesus toward family and
social life.
Rev. J. W. Mendenhall, D. D., strongly sets forth
"The Claims of Conservative Criticism."
Dr. Butler acknowledges further receipts in
behalf of his chapel-building fund in India, and urges
others to fresh generosity.
Mrs. Jennie Fowler Willing describes some of the
"Work Among Our Foreign-born People," that is being
accomplished by the W. M. M. S.
"A Church Refrigerator" may be found in other
societies as well as in that of which Julia A. Tirrell
tells us.

The Outlook.
Short crops have caused a sharp rise in
farm-product values. Corn has gone up 77 per
cent. over the price of last year, the average
ruling in the seven corn-surplus States being
50.1 cents per bushel; whereas the
abundant crop of 1889 brought only 28.3 cents.
Wheat, also, has advanced from 69.8 last year
to 84 cents under the stimulus of the failure of
the harvest in various parts of the world.
Oats have nearly doubled in value—42.2
cents against 23 cents, which is the highest
quote since 1881. Rye, barley, and buck-
wheat have also advanced. Potatoes will
command a price more than 90 per cent. above
that of the past two years—the average
price at present being 77.7 per bushel. Hay
alone has declined, owing to an increased
product. These figures have been carefully
compiled from the returns of the Department
of Agriculture.

The long-continued stringency in the money
market has been attributed to various causes:
Lack of sufficient currency for the increased
volume of business; the feeling of distrust
and curtailment of accommodation which fol-
lowed the collapse of the Barings; the locking
up of money by importers to pay duties on
merchandise in bond, in the coming February;
trading on "margins," or carrying on busi-
ness on fictitious capital, with its frequent
"assignments"—all these have been urged,
but no one of them adequately accounts for
the persistence of the "pinch." Some relief
is expected if Congress consents to postpone
the date of paying the new duties on goods in
bond, from February 1 to April 1; but this
expectation may prove as delusive in relieving
the strain as have been the frequent at-
tempts of the government to ease it by pur-
chasing bonds or anticipating interest on the
same. Since August 1, 1889, the treasury has
increased the volume of circulation by \$118,-
386,000, and yet this vast expansion has had
but little appreciable effect in relieving the
pressure. The most hopeful sign, perhaps, is
the heavy excess of our exports—amounting
to \$25,722,000 in October. This has caused a
shipment of gold to this country, and should
this continue, the financial condition will
surely improve.

Mr. Wanmaker favors penny postage. In his
Report he shows that the present revenues of
the Post Office department make the latter
practically self-sustaining. It is true that
there is a deficit of nearly \$6,000,000 this
year, but as it costs the department \$8,000,-
000 to transmit matter belonging to the other
departments of the government, it is, in
strictness, entitled to that amount of credit.
Judging from previous reductions, the fixing
of the letter-rate at one cent instead of two
would be followed by such an increase in the
volume of postal matter as not to seriously
impair the revenue. To make the matter
sure, however, the Post-master General sug-
gests certain improvements in methods of or-
ganization and of conducting the postal busi-
ness which would greatly reduce expendi-
tures and enhance receipts.

One of the measures recommended by the
International Maritime Conference, with refer-
ence to collisions at sea, having been adopted
by Congress, will be officially promul-
gated and go into effect immediately. It re-
quires of the master of each vessel after col-
lision, if afloat, to render every needed as-
sistance, to remain by until assured that no
further aid is required, and to report to each
other the name of his vessel, its ports of regis-
try and ownership, and the place to which it
is bound—all this under a penalty of \$1,-
000, or of imprisonment for a term not ex-
ceeding two years. The justice and wisdom
of this new provision will commend it to all.

After two years' delay the New York alder-
men have finally given permission to the East
River Tunnel corporation to enter upon its
work. As soon as the mayor signs the bill,
laborers will begin to excavate on Forty-second
Street, near the Grand Central Station.
The route of the tunnel is beneath Forty-second
Street and East River to Hunter's Point,
connecting there with the Long Island rail-
road. In New York city connection will be
made with surface and elevated roads by

means of elevators. The purpose of the pro-
jectors of this enterprise is not merely to
furnish rapid and comfortable subterranean
transit for those living across East River
whose business is in New York, but to antici-
pate the day when transatlantic steamers
will have their docks at Montauk Point, at
the end of Long Island. Passengers from
abroad can then take a fast express for the
West without a change of cars, and Chicago
will be brought within six days from Liver-
pool. The tunnel will require less than three
years to build, and will cost about \$5,000,000.

The present amount of money in circulation
in this country averages nearly \$24 to each
individual. The Farmers' Alliance, in its
closing session, voted to demand an increase
of the amount of the circulating medium un-
til it shall be "not less than \$50 per capita."
The New York Tribune figures that this mod-
est demand, if accepted, would require a
further issue on the part of the government
of one thousand six hundred and thirty-eight
millions, which would make "a circulation
for each person twice as large as there was in
existence during the war, when the paper
dollar sank in value to 36 cents." The Alli-
ance did not propose that this output should
wait until the Treasury amassed sufficient
silver to warrant the issue; it insisted on the
notes being put in circulation speedily; and
this senseless demand was coupled with that
of the "sub-treasury" scheme, which pro-
vides for depositories in the several States
where money can be loaned directly "to the
people at a low rate of interest—not to ex-
ceed 2 per cent. per annum—on non-perish-
able farm products, and also upon real es-
tate." Such stupid "class legislation" as
this will never be seriously considered by the
people at large, or by their representatives in
Congress.

Prof. Koch's germicide lymph is being exten-
sively tested both in this country and in En-
gland, as well as upon the Continent. It is
put up in five-gram bottles, each of which
contains enough of the fluid, after being di-
luted, for upwards of 1,000 inoculations. In
several New York hospitals, as also in New
Haven, patients have been treated, and the
resulting symptoms are carefully noted. The
verdict of the medical profession will not be
rendered probably for some months to come.
The secrecy maintained as to the composition
of the remedy is distasteful to many practi-
tioners, but the tidings from the hospitals
thus far, are, on the whole, very satisfactory.

Russia persists in her merciless rigor
towards the Jews. Religious intolerance is
said to be the principal motive, it being the
policy of the Tsar's government to expel
from Muscovite soil all who do not subscribe
to the tenets of the Greek Church. New regu-
lations, therefore, are about to be promul-
gated. One of these forbids the sale, lease or
mortgage to Hebrews of any real estate in
any part of the Empire. All real estate now
held by them must be put upon the market.
This cruel edict, if put in force, means ex-
patriation, and the Jews so understand it. The
sixteen "pales of settlement," to which they
have been restricted by a previous law, are ut-
terly insufficient, covering as they do an ag-
gregate of not more than ten square miles.
In these settlements the 3,000,000 Jews of the
Empire, if they decide to stay, are to be seg-
regated under disabilities which will give
them scarcely any chance for livelihood, and
which will expose them without defence to
the cruelty both of the officials and the mob.
Meetings have been held both in this country
and in England to arouse public sentiment
against this persecution, but though the whole
civilized world should protest through its
legislatures and diplomatic representatives,
the Tsar, as the head and custodian of the
Greek Church, would not swerve from his
course. Russia will no longer tolerate the
Jews. Already they are departing in large
numbers, some to this country, some to Bra-
zil and the Argentine Republic. But while
all pity this unfortunate people, scarcely any
nation will give them welcome—not because
of the old prejudice against the Jews as "the
accursed killer of the Saviour," but because of
certain racial peculiarities which make them
uncomfortable neighbors and unamenable to
assimilating influences.

Parnell has taken the bit between his teeth.
No appeals, no threats, can turn him from his
reckless course. His violent seizure of the of-
fice of *United Ireland* and conversion of that
paper into a personal organ, illustrates the
desperate mood into which he has lashed him-
self. His rapid journeys, his speeches, his
general behavior, all betray an abnormal
condition, which has led some critics to imag-
ine him mad. But the "madness" is the re-
sult of calculation. It is the last resort of a
discredited man, condemned alike by con-
science and by public sentiment, to regain by
sheer audacity the place which he has lost.
It must be confessed that he has met
with some success. The ovation which he re-
ceived at Dublin doubtless inspired him with
fresh hope. But the elections upon which so
much depends, will make demands upon his
impaired physical strength to which he is in-
adequate. He cannot endure prolonged ex-
citement. And when his health yields, he has
no follower competent to take his place.

The Elections bill continues to hold the
attention of the Senate, but there is an evi-
dent lukewarmness on the part of many who
were pledged to its support. A compromise
bill may possibly be substituted. Among
measures which are regarded as urgent, and
which have passed the ordeal of the House,
are the Torrey Bankruptcy bill and the Copy-
right bill. The former was recently intro-
duced by the National Board of Trade. It is be-
lieved that both these measures will be adopted
by the Upper House as soon as opportunity

offers. In the Lower House the new Farquhar
Shipping bill will receive early attention. It
has been drafted as a substitute for the Sen-
ate bills passed at the last session. It reduces
the proposed bounty from 30 cents to 20, but
takes in all American merchant ships, and re-
quires that a percentage of the crews shall
be American citizens. It also provides that
vessels of more than 12-knots speed hereafter
built shall be structurally adapted to conver-
sion into auxiliary cruisers or transports for
the naval service, and plans must be sub-
mitted to the secretary of the navy for approval.
Another important piece of legislation which
awaits action, is the new bill to regulate im-
migration. It is, practically, a new contract
labor law, framed to meet new conditions,
and greatly enlarging the inhibited list of im-
migrants. Polygamists are added to the list.
Were it not for the interruption of the
Christmas holidays, these pressing measures
might, some of them at least, be enacted.

CHRISTIAN SOCIALISM.
REV. W. D. F. BLISS,
Editor of *The Dawn*.
If Methodism be defined as "Christianity
in earnest," Christian Socialism may be
defined as
Methodism Applied to Social Order.
Christian Socialists are in earnest with religion.
They believe Christianity to be some-
thing to live by as well as to die by. They
assert that Christ is King, and they find His
jurisdiction at the ballot-box and in the mar-
ket, as truly as in the church. Christian So-
cialism is an effort to make "the kingdoms of
this world the kingdoms of our Lord and of
His Christ."

Christian Socialism is Christian first. It
does not believe that men can be saved, or a
nation either, by political economy. In social
science apart from all religion it puts no
faith; in material systems, wonderful pan-
aceas, humanly-devised schemes, it has no
confidence. "O my Italy!" cried Savonarola,
"nothing can save thee but Christ." Chris-
tian Socialists of every age and of every land
repeat the same.

Secondly, Christian Socialism is Christ-
ianity applied to social order. Christian So-
cialists do not deny that Christianity has, and
primarily has, an individual application. They
believe in the new birth. But they believe
that the new birth should lead and must lead
to a new life. It is the effort of Christian So-
cialists to lead Christians to a new life, in that
department of human life which has not al-
ways been considered as a field for Christian
thinking—the social life, the relation of man
with man. That Christian Socialism is all of
Christianity, no Christian Socialist, not even
the most enthusiastic, would assert. That it
is one part, Christian Socialists steadfastly
maintain. Its importance, also, in this day
and generation, every evidence from the mar-
ket, every experience in politics, abundantly
testify. The need in practical Christianity is
to make the Golden Rule the rule of gold; to
make Christianity bear sway in our corrupt
municipal and national daily political life.

Thirdly, if we are to apply Christianity to
social life, Christian Socialists assert that it
must be upon one principle—that it leads to
certain definite and fixed results. Those who
do not accept this principle Christian So-
cialists do not assert to be non-Christians, but
they do believe them to be mistaken Chris-
tians. Christian Socialists believe that the
true study of Christ's teachings must bring us
out upon this principle and this fixed result,
namely,

Brotherhood as the Principle;
organized brotherhood as the result; society
an organized brotherhood, based upon the
fatherhood of God. Can it be otherwise?
"Ye are members one of another." "Let no
man seek his own, but each his neighbor's
good." "Thy neighbor as thyself." Are not
these words, and many more like these, in the
New Testament? Did we dream them? If
they are in the New Testament, are we not to
fulfill them? Are they meaningless? If not
meaningless, can they by any excess of possi-
bly be twisted into an approval of the present
basis of society, competition, "each man for
himself and the devil take the hindmost?"
Well said F. D. Maurice: "Competition is
put forth as the law of the universe. This is a
lie. The time is come to declare that it is a
lie by word and deed." "Whosoever would
be chief among you, let him be servant of all"
—this is the only Christian competition, a
rivalry in self-sacrifice.

Fourthly, this must lead to something
practical, something definite. Christianity is
not a religion of moonshine. What does it
mean in the concrete? It can be only an-
swered, as says the *English Social Union*, by
men "who have got long past the merely
sentimental assertion that Christ is all in all,
and have set themselves to the solid task of
discovering what that solemn truth really
and precisely means, and have worked it
down into the concrete facts, and have sur-
veyed and estimated the full need of the cir-
cumstances, and striven to make clear to
themselves what is the first step, and what is
the second, and the third, if that great roy-
alty of Christ is in very deed ever to be made
good here on earth amid men as they are, and
after such a history as they have had." Chris-
tian Socialists think that in part, only
in part, they can answer this question. They
do not assert that they see all light. They
assert that they do not. But they believe
that a light is shining; they believe that so-
ciety is coming to see some things that can
be done; they believe that if we will follow
this light, live up to the light we have, we
shall then see more light, more and more of
that true light that shineth "unto the per-
fect day." At present Christian Socialists
believe that it is dawn.

One of the definite things that Christian
Socialists believe we can do to make so-

ciety more of a Christian brotherhood is to
have and to inculcate
A Higher Conception of Government

of the State. The State is the people organ-
ized. It is to-day, both in local and in na-
tional affairs, largely corrupt. It is corrupt
largely because good men have left it alone.
They have left it to professional corrupters
and pot-house politicians, and now they are
surprised to find that it is corrupt. Chris-
tians need to realize that they have a duty to
the State, a duty at the ballot-box, a duty in
the caucus. We are to recognize no charmed
circle drawn around the ballot-box, within
which religion has no place. We must de-
cline to read over the caucus door, "Give up
religion, all ye that enter here." We need
more Sunday-school politicians.

Again, Christian Socialists hold that we
can make society more of a brotherhood by
gradually introducing
Co-operation, instead of Competition,
into business. They hold that this at present
can be best done in civilized and democratic
countries through the State. In England
private co-operation has had a large success.
But even there it has not grappled with the
crying evils of society. Gen. Booth finds in
London alone 3,000,000 of people more poorly
off than a London cab horse. In this coun-
try private co-operation has a still smaller
chance. Our business is carried on, and must
be carried on, over so large an extent of ter-
ritory, on such a gigantic scale, with often
such an expensive plant, that small private
co-operative experiments have not succeeded
in this country, and we believe never can;
never, at least, under the present system.
Private co-operation cannot compete with
Jay Gould. Small stores cannot compete
with large. Large things are the order of
the day. Trusts exist. They cannot be
bilked out of existence. Capital has learned
the power of combination. That lesson it
will not unlearn. A few private co-operators
cannot control these trusts. Only the union
of the whole people can put them down.

Therefore, in America especially, national,
State, and municipal co-operation must do
the work. National legislation must control
national interests, municipal legislation mu-
nicipal interests. We need not—it would be
foolly at present to attempt to nationalize
all industries. Nobody, not even the wildest
nationalist, proposes to. It is simply pro-
posed to move in that direction. Just how far,
just how fast, just in what way, must be
learned by experience. Australia began with
both private and State railroads. Nobody to-
day in Australia believes in private railroads.
They have tried both kinds and know that
State railroads are better. In America a man
who believes in State railroads is called a So-
cialist; in Australia he is called "a cheat-
nut." So with municipalities. Birmingham,
Glasgow, Berlin, many European cities, and
some American ones, are trying the mu-
nicipalization of gas supply, water supply,
electric lighting, street railroads, and usually
with success. Berlin, Glasgow, Birmingham,
are in these respects model cities. Christian
Socialists believe that we in America must
move in this direction. This leads to many
details into which we cannot enter. Chris-
tian Socialism stands for the principle. Sci-
ence must carry it out. This does not mean
paternalism. Christian Socialists do not be-
lieve in the State doing business for the peo-
ple, but in the people doing their own busi-
ness through the State. Christian Socialists
would not minimize, but develop, the indi-
vidual. They believe in every man developing
according to his own character, but by the
law of co-operation—and not of competi-
tion—thinking of others, not always of
number one.

Christian Socialists do
Not Believe in Rewarding all Men Equally.
It was stated, we believe, by a writer in this
paper, that Christian Socialists and National-
ists did so believe; but that is a mistake, so
far as Christian Socialists, at least, are con-
cerned. The writer of the statement seems
to have known more of Roman law than of
modern facts. In no Christian Socialist liter-
ature is that doctrine taught, and it has been
several times denied. Christian Socialists be-
lieve in giving to every man able to work ac-
cording to his works. "If any man will not
work, neither shall he eat."

Such, in brief, is Christian Socialism. The
leading economists of the day, men like Prof.
Ely of Johns Hopkins, Prof. H. C. Adams,
and E. J. James of this country, Dr. Ingram
and Prof. Marshall and Kirkup in England,
are coming more and more to a conservative
and ethical Socialism. Says Prof. Adams:
"The authority of the English economists
(individualistic) is shattered beyond recovery."
Says Dr. Schaeffle: "The future be-
longs to a purified Socialism." Says Prof.
De Laveleye: "It was at one time imagined
that the means of combating Socialism
would be found in the teachings of political
economy, but, on the contrary, it is precisely
this science which has furnished the Social-
ists of to-day with their most redoubtable
weapons." It is this

"Purified" and Practical Socialism
which Christian Socialists would take up and
apply in the name of the fatherhood of God
and the brotherhood of man. F. D. Maurice,
Charles Kingsley, Thomas Hughes, in En-
gland; in our country some of the lead-
ing clergymen of the land, with women like
Mrs. Livermore and Miss Willard—these are
Christian Socialists. But the church must
follow, not them, but Jesus Christ, its Head.
To-day when social problems are pressing on
this country as never before, when the poor
have need, when wickedness seems enthroned
in politics, shall not the church, shall not
every Christian, arise and demand that, in the
name of Jesus Christ of Nazareth, every de-
partment of life be brought in subjection to
Him? Shall not the church go on polishing
each individual soul, each stone, but also see

how the stones be laid together, how cement-
ed in love, till society grow to be itself a
temple of the Holy Ghost?

**THE MIRACLE AT THE MARRIAGE
FEAST.**
JAMES BUCHANAN.

THERE had been other religious teachers
before Christ. So, also, there had been
religious enthusiasts, men of singularly pure,
earnest and lofty lives; men who lived, and
taught, and had their following as Christ did.
But since the earliest records of Old Testa-
ment history—far back in the patriarchal era
when God was wont to manifest Himself vis-
ibly to the chosen people—there had been no
veritable workers of miracles. "Show us a
sign!" was the cry of the Messianic race;
and Christ came, not that He might gratify
this demand of the Jews, but that, by doing
the works of the Father, He might prove His
claim to a divine origin and win allegiance to
Himself and the spiritual kingdom. This was
the first and chief reason why Christ from the
very beginning of His earthly career was a
worker of miracles. "For the Father loveth
the Son, and sheweth Him all things that
He himself doeth; and He will show Him greater
works than these, that ye may marvel." "If
I do not the works of My Father, believe Me
not. But if I do, though ye believe not Me,
believe the works; that ye may know and be-
lieve that the Father is in Me and I in Him."

But although Christ had an ultimate object
in the working of miracles, and a higher pur-
pose than appeared in specific cases, He did
not employ this great power of His at hap-
chance. He did not the works of the Father
merely for the sake of showing that He could
do them. While revealing and establishing
His divine origin and authority by the work-
ing of miracles, Christ at the same time had
always a definite purpose of good in view. In
every instance

The Miracle had a Reason in Itself
for being. Christ's dominant thought was
always to do good; and while the demon-
stration of truth formed, as it were, the key-note
of His earthly mission, the harmonies which
flowed from and grouped themselves about
this key-note were of a more variable and
composite nature—ply for human suffering,
charity for human weakness, sympathy with
human joy and sorrow. Christ's miracles
were all "occasional"; that is, they were
prompted by the circumstances of human life
with which the Saviour was constantly coming
in contact. Human need and suffering fur-
nished opportunities for the exercise of
Christ's miraculous power.

Christ's first miracle—the changing of
water into wine at the marriage feast in Cana
of Galilee—is perhaps as characteristic an
example as could be chosen by way of illustra-
tion.
We have every reason to believe that the
sympathy of Christ with human joy, with the
bright and hopeful side of life, was just as
true and tender as His sympathy with human
sorrow, with the necessarily dark side of life.
Here, in His very first recorded miracle, we
have a most excellent example of the vital
and specific character of the miracles of the
Son of God. "On the third day there was a
marriage in Cana of Galilee, and the mother
of Jesus was there; and both Jesus was
called, and His disciples, to the marriage." A
very unimportant statement, it might seem,
and one which very many readers of the
gospels would be apt to pass by without a
second thought. But observe what and
how much the statement implies. Here was
the Messiah, the Saviour of the world, now
come to manhood's prime, and looking out
upon the great and solemn prospect of hu-
manity "dead in trespasses and sins." What
urgent voices must have sounded in His
heart! How serious and grand the mission to
which they called Him! Surely, the thoughts
of Christ, at this period of His earthly life,
must have been anything but trivial or indif-
ferent. Yet He goes to the marriage feast
and participates in its rejoicings and festi-
vities. Nor do we glean from the narrative
that He did it with any inward reluctance,
or by the seriousness of His mien cast a
shadow over the festivities of the occasion.
On the contrary, He performed a miracle to
further those festivities. When the wine, the
symbol of rejoicing, was exhausted, Jesus did
not consider it a degrading employment of
His divine power to renew the supply by
changing water into wine. Observe, too,
that this act, so far as we know from the
gospel narrative, was the first use Christ had
ever made of His miraculous power.

What Lessons,
then, may we gather from this passage in the
life of our Lord?
1. That Christ was allied to humanity by a
natural love of the good things of this world,
and did not hesitate to set the example of rea-
sonable and grateful enjoyment of the same.
Christ came eating and drinking. He was no
ascetic. In this respect He presents a strong
contrast to most of the great teachers and ex-
emplars of other religions. Christianity is a
religion for men to live by, to take into their
daily lives, to make a part of their daily expe-
riences. It is not a religion for priests or for
hermits only. Jesus Christ had an intimate
knowledge of human nature, and He knew
that if His religion was to be made a part of
human life in its completeness, it must be in
sympathy with all the pure, natural instincts
of the human heart. Pleasure, rejoicing, in-
nocent delights, have their rightful place in
this world, by the decree of a benevolent Cre-
ator, and any religion which does not recog-
nize them cannot be vital, cannot be seminal.
By His presence at the marriage feast in Cana
of Galilee Jesus Christ gave formal recog-
nition to this fact, which He afterwards embod-
ied in His doctrinal teachings. Was it not
important that Jesus should have been at that

feast? Is there not a profound and vital truth
wrapped up in the simple story, so briefly
told by the gospel historian?

2. We gather, also, from the account of
this miracle that Jesus Christ wished to put
His sanction and approval in a very marked
and unmistakable way upon the institution of
the family. The family is the great conserva-
tive factor, both physically and morally,
of society. This fact is recognized by all
economists. It is an institution established
by God for the highest benefit of the human
race. Everything which tends to increase the
veneration and regard of humanity for the
family relation is not only of the highest im-
portance, but the greatest sacredness. How, then,
could the Son of Man have begun His
ministry upon earth more wisely than by re-
cognizing the importance, and the desirabil-
ity of the marriage relation? And upon
what occasion could He have more fittingly
expressed this sympathy and approval than
at the marriage feast among His friends and
kinsfolk in Galilee? How could He have
more graciously and appropriately testified
His regard for the institution of marriage
than by increasing, through His miraculous
power, the joy of others on this most joyful
occasion?

Christ at the marriage feast in Cana will
always be one of the most beautiful pictures
in all the earthly history of the incarnate
Son of God. How blasphemous, how blind,
the flippant criticism that Christ in that hum-
ble Galilean home, mingling in those blessed
festivities, was out of place! There never
was a diviner instance of being in place.

The Religious World.

—Rev. G. C. Needham will occupy Dr. Lor-
imer's pulpit in Chicago for four months, beginning
Jan. 1.

—Rev. K. V. Ekanam, one of Bishop Taylor's
missionaries in Liberia, Africa, died suddenly,
Oct. 4.

—Rev. Dr. William H. Campbell, ex-president
of Rutgers College, died in New Brunswick, N. J.,
Dec. 7, at the age of 82.

—The Episcopal churches of New York have
formed an association of wealthy laymen and em-
inent clergymen to advance the condition of laboring
men.

—Rev. A. E. Winslow, well known in Congrega-
tional and educational circles, assumes the editor-
ship of the *Boston Evening Traveller* on the first of
January.

—Rev. Dr. Arthur T. Pierson, for many years
pastor of Bethany Church, Philadelphia, will supply
the pulpit of the Collegiate Church, New York, dur-
ing the next two months.

—British Congregationalists have suffered a se-
rious loss by the death, Nov. 12, of Rev. Alexander
Hannay, D. D., secretary of the Congregational
Union of England and Wales.

—Dr. L. T. Chamberlain has resigned the pas-
torate of the Clason Avenue Presbyterian Church,
Brooklyn, with a view to entering upon more gen-
eral work in connection with the Evangelical Alliance
and mission work in France.

—The Salvation Army has been recognized as a
sect by the Catholic magistrates of Ghent, Belgium,
and they have fined a number of persons who were
brought before them charged with having created a
disturbance at meetings held by the Army.

—It is now proposed to commemorate the cen-
tennial of the first session of the General Conference
of the Methodist Episcopal Church, which met in
Baltimore in 1792. The proposition includes a monu-
mental fund for the superannuated preachers.

—The new Sunday-school room of the Brooklyn
Tabernacle, a part of the new structure now being
erected for Dr. T. De Witt Talmage, was opened on a
recent Sunday. The building is of brick, trimmed
with red sandstone, and will accommodate about
1,500 scholars.

—The Reformed Episcopalians are considering
the question of starting a mission in Alaska. Miss
Harriet S. Benson, of Philadelphia, has generously
proffered one-half of the expense of such an un-
dertaking, and to bear one-half of the annual expenses
incurred in sustaining the mission.

—A memorial window of General Grant, pre-
sented to the 37th St. M. E. Church, New York city,
was dedicated recently. It consists of three panels,
cast in five pieces, the upper part of the second pan-
el containing an excellent portrait of the dead Gen-
eral as he appeared during the Civil War.

—Rev. F. Penzotti, of the Methodist Episcopal
Church, who went from the Argentine Republic to
Peru as agent of the American Bible Society, and who
has gathered in that country a church of a hundred
members, has been arrested and placed in prison for
the alleged crime of preaching the Gospel and circu-
lating the Holy Scriptures.

—Rev. J. E. Newsum and wife, Rev. J. O. Den-
ning and wife, Rev. D. C. Morris, Rev. J. H. Gar-
den, and Mr. R. H. Waugh left from New York for
India, Nov. 26, per steamer "City of Chester."

By the same steamer Rev. A. W. Greenman and
wife and Miss Lettury left for South America; and
Miss Mary Sharp on her return to Africa.

—Seven young clergymen of the Reformed Pres-
byterian Church, generally known as "Covenant-
ers," are on trial at Wilkesburg, a suburb of Pitts-
burg, Pa., for meddling in politics. The constitution
of the church forbids

Miscellaneous.

THE CLAIMS OF CONSERVATIVE CRITICISM.

REV. J. W. MENDENHALL, D. D.

IN complying with the request of the editor to furnish an article for the columns of Zion's Herald, we select a subject that addresses itself to the ministry at large, and is also of interest to an increasing class of laymen who are as solicitous for the maintenance of the Christian faith as theologians, or those who exegesis or otherwise expound its doctrines. It is not our purpose to defend any special phase of religious teaching, or exhibit the excellence of some undisturbed tradition, or vindicate the utterances of a cherished creed, or really to sustain any special position of the doctrinaires; but it occurs to us that a brief statement of the ground on which conservative criticism stakes the issue will afford satisfaction to critics, whether on the one side or the other, and to students of the Bible generally.

The word "criticism" is passed without a definition, because it is understood to denote a method of inquiry, or investigation. Criticism is conservative when it is in harmony with the accepted beliefs of Christendom, with ultimate right to modify such beliefs when the results of its investigation authorize change. It may be called "positive" in contradistinction to "negative" criticism; or orthodox, in opposition to heterodox theories; or evangelical, in antagonism with rationalistic, or destructive, criticism. It has some things to say for itself.

1. Conservative criticism claims to be Comprehensive in its scope, purposes, methods and results. It is narrow in its inquiries, and is circumscribed in none of its declarations. It views the biblical question in its wholeness, taking in everything, leaving out nothing. The breadth of the biblical question can be ascertained only by taking the measure of the Bible itself. The Bible means the pre-historic, the historic, the prophetic, the poetic, the biographic, the doctrinal, and in particular the Messianic, the eschatological, and the eschatological. It means even more than this catalogue, for it would be of little value without the supernatural element and without the characteristics of a divine revelation. The "criticism" that proposes the investigation of the whole biblical system, instead of single parts, must naturally have the advantage over a "criticism" that centralizes its study on any part, without regard to collateral questions, or to the system itself. He that limits himself to the historic element in the Scriptures has a fruitful subject, but he can have little notion of the prophetic, or doctrinal, element. He who studies only the poetic books can have no conception of the worth of the pre-historic revelations. The biblical structure is an organic unit, quite as much as man, geology, chemistry, or botany, and it cannot be mastered, except as, in science, all its parts are mastered. He who thoroughly studies the carboniferous age, but neglects the tertiary, the quaternary, or any other age, is not a geologist; nor is he the exact student or a biologist who, centering his inquiry upon the literary character of the biblical books, neglects its supernatural character, which, as respects the Bible, is the chief feature. Criticism, therefore, may be narrow as it limits itself to one, or even several, questions, or it may be broad provided it holds within its grasp the entire system, giving to each part its due proportion, studying the whole in the light of all its parts, and all the parts in the light of the whole.

It is almost needless to assure our readers that, whatever the defects and limitations of "conservative criticism," it appropriates the whole system for its investigation, in this respect differentiating itself from negative, or destructive, criticism, which blindly employs all its energies in the examination of a single part, without reference to the whole, and reaches just the conclusion it sought from the beginning. As its contracted method of investigation is contemplated, it ought not to surprise any one that its conclusions are of the nature of destructive thunderbolts. By such a process geology, physiology, or psychology would lose its footing and fall into the same degree of confusion and uncertainty that marks the negative critic. Conservative criticism runs not the risk of narrowness in its investigations. It includes all questions, small and great, and connects them in their logical relations. It takes in inspiration, while negativism leaves it out; it takes in miracles, while the other abjures them; it takes in the Abrahamic and Mosaic histories, while the other is disputing their authenticity as records, and the credibility of the events in the records; it takes in the historic-predictive books, while the other refuses them recognition; it takes in the New Testament system as the fulfillment of the Old Testament system, while negative criticism dissolves the connection. It recognizes Jesus Christ as the Messiah of prophets and the Son of God, while the other blows out His Messianic character and disrobes Him of divinity. Conservative criticism proposes to survey the great pyramid of truth standing on its eternal base, while negative criticism attempts to stand it upon its apex, confounding itself with its own confusions and views at last the results of its stupendous folly.

2. Conservative criticism claims to be Progressive in its purposes and results. The negative critic is fond of charging the conservative critic with an inclination to medievalism, traditionalism, and general fossilization. He assumes to be in the advance, looking forward to a new era in exegesis, historical interpretations and biblical reconstruction. He assumes a vast deal of knowledge, and prides himself on his departure from antiquity; as if that were the proof of the highest wisdom. It is not a difficult task to show that rationalistic criticism is non-progressive, and that conservative criticism furnishes the true key to safe and permanent progress in the biblical sphere. The most indefatigable workers to-day on biblical questions are the progressive orthodoxes, while the least enduring results may be obtained from those who take great pleasure in undermining the popular faith. It is not such theorists as Cheyne, Driver, Dods, Dillmann, Kuenen, Renan and Wellhausen, who are pushing things forward, but rather such men as Sayce, Margoliouth, Rawlinson, Liddon, Weiss, Luthardt, Harnack, Ribbel, Schrader, Brugsch, and Delitzsch (the younger). The latter go to the fields and seek for facts. They explore Egypt, Babylonia, Assyria, and Palestine; they study the past in the light of monuments, documents, and the evidences that archeology can furnish; they do not theorize, but they affirm what they have found. This is the basis of progress. The negative critic is a theorist, without facts; they distort even the facts known, and construct theories the most discordant, the most illogical, and the most destructive. It is quite impossible to build anything on such a basis of fact and stable, nor is anything builded. The palace is burned, but not replaced; the temple is in ashes, but the foundation for another sanctuary is not laid. To call this negative work progressive is hypocrisy in language and exhibits insensibility to truth.

It may be said, it is said, that conservative critics reverence too much the Christian fathers, and that their views are permitted to exercise too great an influence upon them. It is the credit of conservatism that it is reverential; it is the shame of negativism that it is not only without reverence, but it is at times dishonorable and blasphemous. However, conservatism is not weighed down with reverent traditions, as is alleged, nor is it incapable of discarding with inherited views when once they are actually overturned by verified facts in the sphere to which they belong. Conservatism is unwilling to bid adieu to the fathers because they are fathers; or to eschew tradition because it is tradition. Given a reason for an advance, and every conservative makes the advance.

This in part answers the oft-repeated statement that conservative criticism is opposed to all investi-

gation into so-called traditional views, and is therefore an obstacle to the broadest scholarship. It may be added that it distinguishes between investigation and speculation, between theories and facts. It favors investigation, but it does not favor mere speculation. It does not object to facts, but it does object to theories when proposed as a substitute for facts. It believes in progress, but on the right basis. It believes in holding on to what has been achieved unless it can be shown that past achievements in literature and biblical research are unfounded and cannot stand. It believes in free thought, but not in illogical thought; in truth, but not in error; in the Bible, but not in a theory of the Bible. As a class, conservative critics hold that it is more in accordance with verified history to believe that Moses existed and that by him came the law, than that he was a legendary being and his institutions were the purest fiction. Fortunately, the Old Testament (Malachi 4: 4) cannot close without a tribute to Moses, and the transfiguration (Mark 9) could not have happened without him. The conservatives are progressive because they go straight to the facts; they are loyal to the faith "once delivered," because they do not deny the biblical system; they are logical, because they harmonize and do not subvert the system. The aim of conservative criticism is the protection of the biblical system from reconstruction or destruction. Gladstone put the system; Wellhausen overturns it. Who is progressive? Brugsch defends the system; Pfeiderer assails it. Who is progressive?

3. Conservative criticism claims to be An Historical Basis and, therefore, entitled to great consideration. It appeals to history in proof of nearly all the positions it assumes, and is quite willing that evidence from that source shall, so far as it is applicable, determine the questions in issue. It quotes biblical history as though it were authentic and reliable. This ought to secure it the greatest favor with those who are applying historical tests to every problem; but negative critics dispute the accuracy of biblical history. It appears that some of them dispute it because it is biblical history, for the reasons they assign for rejecting it are most childish and every way inconclusive. We inquired of Schrader, Brugsch, Delitzsch, and Sayce a few months since, if in their examination of monuments, papyrus rolls, and archeological remains in Assyria and Egypt, they discovered any discrepancy with the biblical records, and, excepting a few errors in chronology, they maintained that the biblical history was corroborated in its details by the indisputable records of contemporaneous nations. We, therefore, appropriate these evidences and confront negative critics with a history they cannot transform into legend.

In this process of corroboration it is seen that conservative criticism respects, inquires into, and accepts the facts of profane as well as sacred history. Moses is not only historic, but Nebuchadnezzar, the kings of Egypt, the recorders of Nineveh, and the writers of Mosaic are consulted and compared with the Old Testament historians before the verdict respecting the latter is formed. Who can object to this process, or this basis? Negative criticism rests upon no such foundation, and proves its propositions by no such appeal to history. It denies the authenticity of the biblical records and frames its theories accordingly.

The allegation is made that conservative criticism runs upon tradition rather than history, and that investigations are modifying and destroying the traditional religion. We have noted that investigations are sustaining the biblical history, and that in that particular negative criticism is rebuked and overturned. In respect to tradition, some things may be written in its favor, though it plays a less important part in the biblical sphere than is alleged. It must be remembered that during the Old Testament period tradition was an authorized mode of communication from one generation to another of important histories, laws, and religions. It was in as high repute as the laws themselves. Some traditions were oral, others were written; but in either case they were authentic, correct, and unimpeachable. It is susceptible of proof that the traditions, oral and written, that pertained to Israel's laws, history and religion, were as jealously guarded and as faithfully and incorruptibly transmitted from one period to another as the original institutions of Moses and the original facts of the Pentateuch. The rebellion against the authority of the Israelitish traditions is as unreasonable as the rebellion against Moses and the Pentateuch.

Besides, it is well to remind the negative critics that, with all their alleged aversion for tradition, they resort to it whenever it may be used in their behalf, and then they glorify its authority. Without tradition they would be in the wilderness most of the time. As to the Hebrew language, what but tradition assigns the square character to Ezra? What led the critics to assume that the Book of the Law found by Hilkiah was the veritable book of Deuteronomy? There is not a shred of history, nor a single line of Scripture, that can be twisted into support of the assumption. Professor Rawlinson holds that Josiah, before the discovery of the temple rolls, had read detached portions of the law; but when Hilkiah laid before him the whole law, he was overpowered and was led to project his reformation on the Pentateuchal codes rather than upon a Deuteronomie edition. To this the critics have not replied. In many other particulars the critics have been building, not upon history, nor even well-authenticated tradition, but upon perverted and suspicious testimony, and upon their own inventions of the facts needed to give color to their theories. To this extremely conservative criticism has not been reduced.

4. Conservative criticism claims to be Magnificent and Successful Leadership. We are not unmindful of the scholarship of those who expend themselves in impugning the historic faith, but it is time, because it is true, to say that it has been greatly overrated. The tendency is common to exalt the abilities of destructionists. It is usually supposed that if one antagonizes Christianity, or rejects a particular creed, one is governed by a very weighty reason for so doing, and that a change of faith indicates superior breadth of brain. Is it not time to correct such an impression?

The scholarship of the world is not with the infidel, the atheist, the pantheist, the pessimist, or the rationalist. It is to be found among the defenders of Christianity and those in sympathy with its broad revelations of God and man. The negative critics of Germany are not the only scholars of Germany. Wellhausen has not the reputation of being erudite, or possessing more than the ordinary capacity of a thinker. Sochin is bold, but not profound; radical, but not logical or consistent. Dillmann is a great scholar, but he is no longer the leader of a party. Pfeiderer, broader than any of them, finds it impossible to revive the authority of Baur in criticism. On the other hand, such thinkers as Weiss, Luthardt, Kostlin, Strack, Harnack, Heinze, Brugsch, Herrmann, and Schrader, compel admiration for the breadth of their learning and the energy of their leadership in behalf of evangelical truth. We do not understate Driver, Cheyne, W. Robertson Smith, Ryle, Bruce and Dods; but Jowett, Sayce, Rawlinson, Margoliouth, Freeman, Moulton, Forbes, Drummond, Gladstone, McCosh, Green, Strong, Harman, Townsend, and a rallying host in this country, are at the front to meet these antagonists and challenge every inch of ground they assume to possess. It is simply glorious to witness the orthodox party in England triumphing at every point and seeking to fight the theorists of the reconstruction school. Gladstone has ground the Wellhausen theory to powder; Margoliouth has uprooted the "second theory" of the book of Daniel; Forbes has established the single authorship of Daniel; and Sayce is buttressing the Pentateuch with the archeology of the centuries.

Conservative criticism has nothing to fear in the contest forced upon it, except that many honest souls, perceiving the truth in the delusive conclusions of the negative critics, or supposing that orthodoxy is

illiberal and unwilling to afford opportunities for free inquiry, may be turned from the faith under which they were reared, to find at last that its warnings were true, that its claims were founded in history, and that its achievements had for their inspiration the blessings of Providence and the religion of the Son of God.

TEN ARCHANGELS.

Mounts St. Elias, Fairweather, Baker, Rainer, Adams, Helena, Hood, Jefferson, Pitt, Shasta.

Ten archangels watch the land
With their snow-white wings and sand,
Servants of the Lord of Hosts,
On our mellow sunset coast.

In their robes are starry gems,
On their foreheads diadems;
Far aloft their fashions flame,
Tanght of God what they proclaim.

The past have we not forgot,
They were here when man was not;
They foresee the coming year,
With the blisses and the tears.

Who ascends them orders hears;
At their summons God appears,
And His hosts encamp with Him,
On the whole horizon's rim.

Mystery of blue and white,
Purple shadows, scarlet light,
One of God's thrones stands Mount Hood,
Work which God pronounceth good.

— Joseph Cook.

Steamer Schomae, Puget Sound, opposite Mount Baker, at sunset, Nov. 6, 1890.

ACKNOWLEDGMENT FROM DR. BUTLER.

RECEIVED with thanks from the following sources, on behalf of the fund for building village chapels in India, during the past quarter:—

Mrs. C. F. Kellogg, Seattle, Wash., \$400
" E. A. Thomas, " 100
" Caroline S. Hager, New York, " 100
" Geo. P. Cox, Malden, " 50
" Mary C. Waite, " 50
" Sarah J. Hill, Hyde Park, " 50
" E. S. Hall, Baldwin, Kan., " 50
" Josiah P. Hughes, Boston, " 50
" A lady, through a friend at Old Orchard, " 50
" Baltimore Branch of W. F. M. S., " 25
" Dr. and Mrs. Huntington, Newton Centre, " 25
" Alvin Flinders, Newton Centre, " 10
" Mrs. H. Sawyer, Norwich, N. H., " 10
" Mrs. Herbert A. Spear, Newton Centre, " 5
" Previously acknowledged in ZION'S HERALD, \$2,353

Total, \$4,383

Satisfied that these chapels will all prove an important help to the work of the Woman's Foreign Missionary Society, by affording them a shelter and centre for their labors among the women of the town and villages where these chapels are erected, and also the co-operation of the wife of the native pastor to be attached to each, I placed the matter before the General Executive Committee of the W. F. M. S. at their late annual meeting at Wilkesbarre, and asked them to grant us such help as they could now render in aid of our effort. They very kindly recognized the claim presented, and voted us \$500, to be raised proportionately by the secretaries of the different Branches as early in the year as possible. The first portion, from the Baltimore Branch, has already come to hand, and is acknowledged above.

Twenty-eight chapels have been already sanctioned and are being now erected, or will soon be, and all, I expect, will be finished and dedicated before the next rainy season comes on. This will, in some measure, meet the most pressing necessities of as many localities. The balance, remaining as a Church Extension Fund, will be more deliberately used by the Annual Conference from year to year, examining and deciding where the next chapels shall be built, especially in view of the rapid expansion of the work. My earnest hope is that the liberality of our friends at home will so increase this little fund that the interest will justify the Conference in authorizing the erection of from ten to twelve chapels yearly.

Since my last acknowledgment was printed in the HERALD, that saintly missionary, Rev. Dr. Long, of Japan, reached home, hoping the change would save his life. But it was too late. He was too far gone, and died Sept. 4. He, too, for years had mourned over the unsheltered condition of so many of their congregations in Japan. His last utterance on the subject I here present. He says: "A genuine revival of church building is needed all over Japan. Will God in very deed dwell upon the earth? Behold the heaven of heavens cannot contain Thee; how much less these little, miserable, dingy, dark pens, that we have not 'builded,' but rented for a few 'cash.' How well I know what he means by these references to the fact that they are not to be a spiritual work in a mission among either heathen or Romanists! And how fully justified is the editor who prints the Doctor's last testimony above, in adding, 'It would be very appropriate if at home and in Japan we might have a church extension movement as Dr. C. S. Long memorial.'"

When I reflect on what each of these chapels for which I have pleaded will be to our work in the Gangetic Valley, and that our converts will no longer be at the mercy of a heathen landlord (in the few cases when we were able to hire a place, too often of the very kind described by Dr. Long), nor subject to the sarcasm of a Hindu priest who exulted in their unsheltered condition, I do thank God and take courage for our work. At last they are in a place of their own, humble, it is true, but tidy, sacred and clear, and where they can meet at all times and get "shouting happy," if they feel like it, without being annoyed; truly "under their own vine and fig-tree, and none making them afraid" that they shall be dispersed or disturbed by the foes of their blessed Saviour.

Allow me to add evidence on this point which cannot be doubted. In a late *Christian Advocate*, Bishop Walden, describing his recent visit to our work in South America, and the great value of places of worship there, covers this very ground, and what he writes is just as true of a heathen land as it is of a Roman Catholic country. He says:—

"A long step for us toward success in a Romanist country is carrying our public services from a residence or business building to a recognized house of worship. To the Romanists worship is associated with a special and consecrated place. Because of this a Protestant mission seems to them a feeble thing so long as it cannot create church buildings. They are even in Protestant America very aggressive in denouncing acts upon the presumption that the appropriate church building has an important relation to the advance of Christ's kingdom. When the larger proportion of Christians come to be in deep earnest for the conversion of the world, there will be boards of church extension for foreign fields with more funds for building churches than now go to maintain a few churches in the world. The world cannot wait for native converts to inaugurate the era of church-building in any mission. American Methodism aids church-building in her mission fields with a special and consecrated place. 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Our Book Table.

THE IMPREGNABLE ROCK OF HOLY SCRIPTURE. By the Rev. H. W. E. Gladstone, M. P. Philadelphia: John D. Wattles.

During the last twelve months nothing has been written of a religious character which has attracted such a wide-spread interest and attention as the articles which Mr. Gladstone has written for the *Sunday School Times*, and which here appear in book form thoroughly revised and amended. Mr. Gladstone's papers cover almost entirely a discussion of the Old Testament, and some of the more difficult problems in connection with it. Perhaps the strongest chapter in the volume is the sixth, "On the Recent Corroborations of Scripture from the Regions of History and Natural Science." While undoubtedly critical, Mr. Gladstone has yet written in a style so simple and popular that all can read and understand. The book will probably be in great demand.

FRA LIPO LIPI: A Romance. By Margaret Vere Farrington. G. P. Putnam's Sons: New York. Price, \$2.50.

A charming story. Fra Lippo Lipi is a Carmelite monk and a painter whose praises even the "hot-headed Florentines" sang. His frescoes were everywhere admired. He did not wish to be a monk. The poverty of his aunt forced her to place him in the Carmine. He loved the open, free life of nature and the joyous spirit of independence. The book furnishes a discriminating study in the life of Fra Lippo. The story is unfolded. While painting the chapel of the Convent of St. Margaret he fell in love with the beautiful novice, Lucrezia Butti, and, well, that is one of the delightful elements in the story, which must be read to be enjoyed. But there are the sadness and the misery which spring from jealousy, and the end is written in clouds.

NEW ENGLAND BREAKFAST BREADS; LUNCHEONS AND TEA SUPPERS. By Lucia Gray Smith. Lee & Shepard: Boston. Price, \$1.

Bound in fawn-colored linen, with artistic lettering in brown on both covers, this is an excellent book for the housewife. The contents are very inviting. The recipes are not only attractive, a page being devoted to each recipe, printed in large, clear type. Nearly all these excellent recipes have been used in one New England family several years, many of them half a century. The directions are explicit, and particularly helpful to the young, inexperienced housekeeper, to whom this book would certainly be a valuable present at Christmas. The frontispiece illustration, by L. M. P., is the interior of an old-fashioned New England kitchen.

FAMILY MANNERS. By Elizabeth Glover. Thomas Y. Crowell & Co. New York. Price, 30 cents.

In this attractive little brochure, which is published in the same style as Miss Glover's other breezy sketches, we meet again that pleasant and sensible little dressmaker, Miss Fitt, whose earnest, practical, witty words ought to fall on fruitful soil and grow up to blossom in beautiful deeds of courtesy.

THE CENTURY: May, 1890, to October, 1890. The Century Co. New York.

In the old series this is the fortieth volume of this rich monthly, neatly and tastefully bound. There are nearly one thousand pages of good reading matter as can be found, of a pleasing variety, and of all kinds, from little scraps of wit to long articles of description. During the months covered there was more than usual interest even for the Century. For a household book we recommend this bound edition of the great monthly.

STORIES BY STARLIGHT AND SUNSHINE. By W. Hamilton Gibson. New York: Harper & Bros.

It goes without saying that when a volume is issued, the writing and illustrations of which are by Mr. Gibson, it will be difficult to find a more interesting or artistic holiday book. His descriptions of nature with his pen are all but unrivaled, and his transcriptions of her with his brush cannot be surpassed. He is the literary man and the artist in nature, and the style is harmonious. The volume is similar to his previous ones, and those who have seen them will wish this. He treats such delightful topics as "Night Witchery" and "Bird Cradles." The volume is very prettily bound, in printed on rich, heavy, gilt-edged paper, in open, clear type. It is a charming present for the holidays.

LILLA ROOK. New York: Frederick A. Stokes Company. Price, \$1.50.

This vignette edition of Thomas Moore's famous Oriental romance is illustrated with one hundred new illustrations, which are by Thomas McIlvaine, and are beautiful both in design and execution. The text of the edition is almost faultless, and the notes are full and complete. It is printed on clear, satin-finished paper, is handsomely bound, and is convenient in size.

BRUNIA'S HOME. By John Brown, D. D. New York: E. P. Dutton & Co.

Among the many noteworthy and beautiful books for the holidays this one deserves particular attention, both for the text of the story and the illustrations, which are by Allan Barrand. The colored plates are exceptionally fine and clear. Dr. Brown, who is minister of the church at Bunyan Meeting, Bedford, has written in a most entertaining way of the place where lived the famous braver. He leads us all through the famous Bedford, and we feel a new thrill of pleasure as we recall the "Pilgrim's Progress" and "Grace Abounding." The volume is tastefully published in red, black, and gold.

ENGLISH POEMS. Illustrated with etchings by M. M. Taylor. Philadelphia: J. B. Lippincott Company. Price, \$2.50.

This handsome volume contains seventeen poems selected from English authors, some of whom are famous, like Wordsworth, Burns, Shelley, Cowper and Scott; and some of whom are less known to fame, like Cunningham, Davy and Talfourd. There are five very fine etchings, which are the chief value of the book, and which are really very artistic. The volume appears in brown and gold, album form.

FROM THE THAMES TO THE TROAS. By H. H. Thompson. New York: Hunt & Eaton. Price, 50 cents.

This little volume gives impressions of travel in England and Scotland, and is in the *Epworth Readings* for 1890-91. And as the committee of the League select only one volume for each year, it is an honor and a compliment to the author of this book. For its purpose, it is as excellent as could be desired, for it is closely packed with important and interesting facts which Epworthians will read with pleasure and profit. It is a capital book to have at hand when an enjoyable literary evening is desired. Mrs. Thompson has made abundant and apt quotations from English and American authors. The book is a small mine of information and instruction.

DANCE WORTH TELLING. By Rev. Edward A. Rand. New York: Hunt & Eaton. Price, \$1.50.

In this very pretty holiday book, this well-known writer for young people has told, in his own way, some stories of more or less familiar history of all lands and climes, as, "The Story of Guy Fawkes' Day," "The Story of Two Iron-clads," "The Story of the Relief of Lucknow." These logs for Yuletide as he calls the stories are short;

they are bright; they are cheerful; they are fragrant. The volume will make a capital holiday gift, especially for boys. There are abundant illustrations.

A LOYAL LITTLE RED-COAT. By Ruth Ogden. Frederick A. Stokes Company: New York. Price, \$2.

This charming holiday volume, once seen, will be bought by parents if they wish to make their children happy, who are old enough to read. It is a story of child-life in New York a hundred years ago, and it is told in a simple, fascinating style that is adapted to children. There are over sixty original illustrations by Mr. H. A. Ogden.

WIDOW GUTHRIE. A Novel. By Richard Malcolm Johnston. New York: D. Appleton & Company.

A story laid in Georgia. It has the peculiar Southern flavor, as it should; and there is traceable that same sense of honor and chivalry which so often, both in history and in fiction which deals with our brethren of the Southland, appears both grotesque and ridiculous. An unhappy marriage is the burden of the tale, and a series of legal litigations add a little spice. It is exciting. The characters are clear and strong. The incidents, though told in a pleasant style, Mr. Johnston has put in a particularly marked individuality in the story, but of Georgian society one gets a good view. We fear the rich, social days of the South are over; for however much we may rejoice at the emancipation of the slave, still it must be confessed that society, as a whole, was more homogeneous and happier before the war than it has ever been since. Great modifying influences must permeate the South before a better society than has ever been there shall be inaugurated. This Mr. Johnston's story seems to suggest.

THE SUNNY SIDE OF BEHAVEMENT. By Rev. Charles E. Coolidge. Boston: J. G. Cupples Co. Price, 50 cents.

In this little volume, issued in parchment-paper covers, the author beautifully sets forth, for the consolation of mourning ones, "The Sunny Side of Behavement," as illustrated in Tennyson's "In Memoriam," in six chapters: "The Behavement," "Grief and Despair," "Will-o'-the-Wisp Lights," "The Lesser Lights," "The Great Lights," "Comfort, Resignation and Peace." For a sorrowing friend nothing could be more appropriate, or more comforting and helpful.

A CHRISTMAS SERMON. By Rev. Phillips Brooks. E. P. Dutton & Company: New York. Price, 50 cents.

Friends and admirers of the beloved rector of Trinity Church, Boston, will be eager to possess this dainty, paper-covered book, with blue and gilt designs on the cover, which contains an able and helpful Christmas sermon.

FROM THE CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY, Boston, we have received the following volumes:—

A ROYAL HUNT: A Story of Huguenot Emigration. By Mrs. E. C. Wilson. Price, \$1.50.

The history and experiences of the Huguenots have long been a most fruitful field for thrilling stories. This tale centres in a large family of children, among whom the little girl Naunette is the most lovable. The book gives a glimpse of the cruel dragonnades system, when squads of dragons were quartered on Huguenot families for the purpose of compelling them to recant their faith, and without being rabid or vituperative about the Romish Church, sets forth the terrible injustice done these worthy Huguenot citizens of France.

THE KNIGHTS OF SANDY HOLLOW. By Mary B. Sleight. Price, \$1.50.

The "Knights" were originally a band of eight or ten boys in a dull fishing village, who united for mischief of all kinds, becoming a terror to the neighborhood. After the devoted and attractive young girl, seconded by a cheerful theological student, succeeded in helping these lawless boys to become true knights instead of false ones, it is interestingly told in this volume, which the boys will all be eager to read.

ASAPH'S TEN THOUSAND. By Mary E. Bennett. Price, \$1.50.

This book is a most suggestive study of the "labor question." The author describes the condition of affairs in a manufacturing town, where one man is the owner and sole director of a large business which he has built up himself. He owns the village as well as the mills, and his educated sons and daughters form a striking contrast to the mill hands.

THE LATTER, abetted by outsiders, finally stir up a strike, which results disastrously to both sides. Neither wins a victory, but, by the triumph of Christian common-sense, both learn a lesson for the future.

THE CHOIR BOY OF YORK CATHEDRAL. By Rev. A. S. Twombly, D. D. Price, \$1.25.

In this book are collected five stories, each prettily illustrated. The first gives the title to the book, and is a thrilling description of the burning of York Minster by a fanatic. The second, "The Best Possible Christmas," "Pietro and Nina," "A Huguenot Story," are the other tales, that combine to form a very interesting children's book.

FAITH ON THE FRONTIER. By Edmund March Vinton. Price, \$1.50.

This story is an "unvarnished tale" of the difficulties which surrounded a Vermont family who took up land in the West and forsook New England for what seemed to them a golden opportunity. Disappointment and failure were their portion, and the power of liquor in a frontier town is vividly pictured. From this book a true impression of Western life may be obtained.

THE STORY OF A HEATHEN AND HIS TRANSFORMATION. By H. L. Reade. Price, 60 cents.

In a comparatively few words, the writer tells, in a simply and directly, of the growth, conversion, and wide influence of a Japanese boy who is now living and occupying a high official position in Japan. The story will be an inspiration to any lad who is striving for the highest and best things.

LITTLE PILGRIMS AT PLYMOUTH. By Frances A. Humphrey. Price, \$1.25.

Mrs. Humphrey has woven into this pleasant story of children summering at Plymouth the facts of the Pilgrims' life. Many striking details concerning various individuals are given; places made doubly interesting from their connection with Pilgrim history are described; chiefly from photographs, add to the attraction of the book. To those familiar with Plymouth and our colonial history, the volume will be a desirable souvenir.

ONE LITTLE MAID. By Elizabeth Preston Allen. Price, \$1.50.

This is a sprightly story which will be very fascinating reading for the girls. A missionary's daughter in Japan is sent to spend a year in America at a wealthy girl's boarding

school in Baltimore. Being of an earnest religious nature, she has thought of America as truly "God's country," in contrast with the heathen nation in which she has grown up; but when she reaches the school, she is sadly disappointed to find how much of what is earthly still clings to the professing Christians, and how many have not even made a profession. Her influence, however, in the school becomes very strong, and Narika, the Japanese girl who accompanied her to America, in time catches something of her spirit.

KNIVES AND FORKS; or, Dwellers in Meriden. By Mrs. Frank Lee. Price, \$1.50.

The characters in this vivid story are such as might be found in a country town in the Middle States. On the one side are the minister's sons and the young people of the more cultured families, and on the other the rough and careless young men and women whose parents are poor and shiftless. The task the writer has set herself is to bring these two sets together, so that the influences for good may prevail. The ultimate triumph of poor Mart Connor over the evil in himself, will make the book helpful to many young men.

THE TOTALER DICK: HIS ADVENTURES, TALKATIONS, AND TRIUMPHS. By Thomas W. Knox. (New York: Ward & Drummond, 711 Broadway.) The moral of this story is, of course, commendable; the incidents are thrilling; the figures and facts may, for aught we know, be accurate; but as a real story, except for young boys, it is not a great success. Unquestionably the horrors of drink are many, and here are vividly painted, but we feel that Mr. Knox had done better if he tried to put them in some other form than that of a tale. Statistics in a story, however deftly woven into the conversation, are a trifle out of place.—COURT TOLSON'S GOVERNMENT STORIES. (New York: Thomas Y. Crowell & Co.) Short stories, with, in some cases, Bible texts as the theme, of the same general character and spirit of all that this well-known Russian has produced. No more can be said; if it were, it would be no better understood.

—DOCTORS DISPELLED. By a Converted Liberal. (Published by Henry Hammond, Swiftwater, N. H.) Though published in pamphlet form, with paper covers, this little volume contains many bright, fresh thoughts, which will do much good. It will be a source not only of intellectual pleasure, but of satisfaction, to read the thoughts by which the author dispels doubt. He writes in a plain, blunt, popular way, which all can understand. There is no verbiage.—FROM THE DARKNESS OF AFRICA TO THE LIGHT OF AMERICA. By Thomas E. Besolow. (Boston: T. W. Ripley, 138 Congress St. Price, 50 cents.) A paper-covered book containing the story of an African prince, who is at present a student at Willougham Academy, and who has some prospects of becoming the king of the tribe to which he belongs. This little story, which is full of interest, can be obtained for fifty cents of Mr. Besolow, which will help him in his efforts after an education.

MAGAZINES AND PERIODICALS.

The frontispiece of the *Magazine of Art* for December is an etching by James Dobie of George Frederick Watts' masterpiece, "Fata Morgana." Another notable illustration of this number is "A Distinguished Member of a Humane Society," engraved from Sir Edwin Landseer's famous painting by P. Kaldemann. It is the picture of "Paul Pry," a splendid Newfoundland dog. The opening paper is, "Warwick Castle and its Treasures," fully illustrated. A very entertaining article is, "A Great Painter of Cats," by M. H. Spielmann, being an account of the celebrated Dutch painter, Mme. Henriette Ronner. Mr. William Black, the popular novelist, contributes an article on "The Illustrating of Books," from the author's point of view. The "Notes" cover the art news of two hemispheres. Cassell Publishing Company: 104 and 106 Fourth Ave., New York.

The Christmas number of the *Illustrated London News* is very attractive, containing stories and full-page illustrations pertinent to the holiday season, and proffering, in addition, three colored plates—two of them the size of the paper, "Jolly Moments" and "The Swing," and the other a large richly-colored picture, "Little Jack Horner," after the original painting by J. Van Beers, suitable for framing for the children's room. The price of this number is 50 cents. Ingram Brothers: New York, Judge Building, Fifth Avenue and Sixteenth Street.

We have also received *Father Christmas—The Children's Casket of Pictures*—filled with beautiful full-page illustrations and appropriate poetry, and accompanied with a large presentation picture in colors called "Happy Times," from a painting by Fred Morgan, exhibited in the Royal Academy. The price of this children's Christmas number of the *Illustrated London News* is one shilling.

The Christmas edition of the *Book Buyer* (Charles Scribner's Sons) is a greatly enlarged number, containing for a frontispiece a fine portrait of Edwin Arnold (followed by a sketch of his life), and brimming with monotype or other illustrations chiefly of holiday or valuable books.

We have received a beautiful little calendar from Fleming H. Revell, New York, entitled, "All the Year Through." Price, 50 cents.

IT IS A MISTAKE to try to cure catarrh by using local applications. Catarrh is not a local but a constitutional disease. It is not a disease of the nose, but of the man. Therefore, to effect a cure, requires a constitutional remedy like Hood's Sarsaparilla, which, acting through the blood reaches every part of the system, expelling the taint which causes the disease, and imparting health.

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This

Zion's Herald

WEDNESDAY, DEC. 17, 1890.

(Entered at the Post-office, Boston, Mass., as second-class matter.)

Contents.

The Outlook.
Christian Socialism.—The Miracle at the Marriage Feast. 401

Miscellaneous.
The Claims of Conservative Criticism.—Ten Archangels (selected poem).—Acknowledgment from Dr. Butler. THE CONFERENCE. 402

Our Book Table.
Magazines and Periodicals.—Advertisements. 403

Editorial.
In Hand.—Iron-clad Pledges for Earnest Christians.—Judaism and Christianity.—General Booth's Reply to His Critics.—The Wesleyan Association. PERSONALS. 404

The Conference.
BRIEFLETS. Grace Hall. CHURCH REGISTER. MARRIAGES. DEATHS. Business Notices, etc., etc.—Advertisements. 405

The Family.
A Year (original poem).—The Immortal Now (poem). THOUGHTS FOR THE THOUGHTFUL. ABOUT WOMEN. Work Among our Foreign-born People.—A Church Refrigerator. OUR GIRLS. Bits of Fun, etc., etc. LITTLE FOLKS. THROUGH AUNT SERENA'S SPECTACLES. 406

The Sunday School.
THE CONFERENCE. From Here and There.—Advertisements. 407

Review of the Week.
THE CONFERENCE. Reading Notices.—Advertisements. 408

IN HAND.

The *Northwestern Christian Advocate* of Chicago kindly characterizes ZION'S HERALD as a paper that keeps its promises with its readers. It is not always possible to do this, because the distinguished writers who contract in good faith to supply certain contributions, may not be able, on account of overwork or other reasons, to fulfill their agreement. The best evidence, therefore, of what a paper will be in its future is what it really is in its present, and the spirit and purpose which animate the management.

It will interest and gratify our readers to know that we have the following contributions in hand, and that they will appear at the earliest moment.

MISS FRANCES WILLARD has written three articles, reminiscent in character, describing important events in her life, with mention of persons connected therewith.

EX-GOV. JOHN EVANS, of Denver, who has been in every General Conference since laymen were admitted, writes about "Ecclesiastical Politics" from the standpoint of personal observation.

PROFESSOR L. T. TOWNSEND sends the first of a series of articles upon his observations in Mexico.

DR. G. M. STEELE has written, by special request, upon Frederick William Robertson, of Brighton, England.

PROFESSOR H. C. SHELTON furnishes a very critical paper upon "Hierarchical Mysticism."

PRESIDENT D. H. WHEELER contributes an able discussion upon "Our Higher Education."

DR. RICHARD WHEATLEY has written in his most interesting vein upon "Genius."

DR. M. J. CRAMER describes "The Tendency of Modern Science."

DR. EVERETT S. STACKPOLE, of Italy, writes of the Passion Play at Oberammergau, which he has witnessed.

REV. REuben THOMAS, D. D., contributes an especially pertinent article for our young readers on "Manliness."

The New Year's Greetings to the Epworth League from representative Methodists are already on file.

DR. MARK TRAFONT, from long and remarkable experience, has written upon "Combined Revival Work."

The Symposium on "Holiness," by DR. GEORGE S. CHADBOURN, DR. C. F. ALLEN, REVS. WALTER ELA, H. E. FROHOCK, J. M. DUKRELL, and W. S. SMITHS, has been received, and will appear early in January.

REV. JOHN ALFRED FAULKNER has written an article of great value on "The Literary Criticism of the Bible."

REV. D. SHERMAN, D. D., asks "Was Bunyan a Plagiarist?" and, with his characteristic discrimination, has prepared an article upon "The Evolution of Christianity."

We are in receipt of a paper which will appear, with portrait, very soon, upon "The Best Known Character in Our Methodism."

REV. J. E. ROBINSON writes, from personal acquaintance, of the late George Bowen, who accomplished such a marvelous work for missions in India.

"How the Other Half Lives," with special illustrations, will appear in our Christmas number.

CHAPLAIN LOUIS N. BEAUDRY has told of his "First Under Fire."

DR. EMORY J. HAYNES has written of "Harp and Crown."

PROFESSOR W. A. WRIGHT has con-

tributed a critical estimate of Franz Delitzsch, the great Biblical scholar.

DR. HOWARD HENDERSON has forwarded a pertinent article on "Religious Limits of Accumulation."

"The Review of the Year," carefully prepared as a summary of important events connected with Church and State, is ready for the last issue of the year.

The following sermons await publication: DR. THEODORE CUYLER, on "Christian Recreation and Un-Christian Amusement;" DR. J. A. M. CHAPMAN, on "Following Christ;" DR. O. P. GIFFORD, on "The Mystery of Godliness;" During the session of the Jesse Lee Centennial in this city, REV. JAMES H. ROSS, the able minister of the Franklin Street Congregational Church in Somerville, preached a very appreciative and discriminating discourse on "Historic Methodism Illustrative of Primitive Christianity." The manuscript of this sermon has been secured, and it will be printed at an early date.

But lack of space forbids that we make further mention of contributions and special articles in hand for every department of our paper. For the Family page, for the League issue, upon temperance reform, and concerning current and vital questions, we have an equally generous and able supply.

Our readers will not fail to make the distinction that this list includes only matter now upon our table, which is but waiting opportunity for insertion.

IRON-CLAD PLEDGES FOR EARNEST CHRISTIANS.

The extent to which specific pledges are resorted to in moral and religious work, is phenomenal. We have been familiar with covenants as bases of membership in the churches of different denominations; but all these have been formulated in very general terms, requiring promises of consecration, fidelity, liberality, etc. The new order of things reduces these general promises to specifications. It asks for abstinence from the use of intoxicating liquors, from tobacco, from profanity, for the giving of a specified sum per week for benevolent purposes, for attendance at and participation in prayer-meetings in given ways—in remarks, in prayers. Hitherto the temperance reform has had a monopoly of the use of a pledge. More recently, pledges have been adopted in practical church work; by Yoke Fellows' Bands and Bible classes in the local church; by denominational and inter-denominational young people's societies; by reform movements other than the temperance reform, such as the White Cross and White Shield organizations for social purity; and by evangelists in revivals. In every instance within our knowledge—and we have made a special study of the subject—pledges have been found to be new agencies of growth and progress. They are advance tests of sincerity and earnestness. They reduce the whole matter at issue to a business basis. They leave a loop-hole for reasons, but none for excuses, in refraining from doing the things promised. They provide for a general course of action, with allowable exceptions.

The subject is one which admits of study on an inductive basis. If our readers will look into the successful "People's Churches," they will find that many of the branch organizations and sub-divisions of workers are pledged in an exacting way. They will find that the rule which inference draws from experience is: "The stronger and more detailed the pledge, the greater the success."

The philosophy of the situation is obvious. Character collapses when we undertake to do things by halves, and the societies collapse which ask people so to do them. "Business Men's Moderation Temperance Societies" have scarcely had the history of total abstinence temperance societies.

The plan of pledging works with the young and with adults, the Epworth League, the Christian Endeavor Society, the St. Andrew's Brotherhood of the Episcopal Church, and the "Ye" of the Woman's Christian Temperance Union, all of which use either optional or compulsory pledges, are prosperous organizations. All are young and have had their greatest growth in their latest history.

Prayer-unions have shown the efficiency of this method with adults. The professor of theology in the Free Church College, Aberdeen, in commenting upon Christ's words concerning agreement in prayer (Matt. 18:19), says: "The more extensively we can organize an agreement among all that love the Lord Jesus to ask for specific things in prayer, and the more symphonious those prayers are, the more assuredly those things be done for us by our Father in heaven." The Salvation Army is wholly built upon pledged obedience to absolute authority. The adult Bible class taught by Postmaster-General Wanamaker, in Philadelphia, whose attendance is large and whose reputation is international, is a pledged class. The teacher binds himself to attendance, and to give a twenty-minute talk each Sunday. The members bind themselves to attend, to bring a Bible, to give a fixed sum each Sabbath, to attend monthly, quarterly and annual meetings, to avoid fault-finding, and to take a certificate of dismission when unable any longer to do as pledged.

In a word, pledging is not a new method. It is as old as the patriarchal period and the Mosaic Law. But it is more abundantly used than ever before, and is increasingly applied to all forms of church work.

PROF. TOY'S "JUDAISM AND CHRISTIANITY."

"Judaism and Christianity," just issued from the press of Little & Brown, is a learned and suggestive work, in which the author, Prof. Toy of Harvard University, outlines the progress of religious thought from the old to the new dispensation. He attempts to bridge the chasm from the prophets to the advent, and thus to connect the beliefs of an earlier period with those in the days of Christ and His apostles. The main lines of progress are brought out with the clearness and distinctness possible with the material at present accessible. The author belongs to the rationalistic school of higher criticism. Though critical, sifting his material and scrutinizing his authorities, he writes in a judicial temper and in a style at once clear, elegant and vigorous. The thoughtful student of theology will read with pleasure, whether or not he accepts all the author's conclusions.

The period of which the volume treats, extending from the days of Ezra, or "the distinct legal organization of the Jewish people, to the close of the New Testament canon," is one of peculiar interest and at the same time one little studied, even by the intelligent body of Christian men, while to the large class it is a *terra incognita*. The apocryphal writers sandwiched between the Old and New Testaments are seldom read, even when bound up in the old family Bible, and without these we cannot know the times in which they originated and of which they treat. To illustrate the subject in hand, Prof. Toy resorts to this great storehouse of intermediate literature. Even though of doubtful authority with the church as compared with the canonical books, they give evidence of the beliefs and usages of the times in which they were written.

The volume is a study of the progress of religious thought. Revelation is not a reservoir of truth, as some fondly suppose; it is a continuous unfolding of the divine character and purpose to the intelligent universe. The holy books comprised in the volume we call the Bible, contain a partial account of this revelation. The truth given in Paradise was not complete; the germ was to be unfolded in the history of the ages. The evolution is as important as the original deposition, and without it we have not the full measure of the message. No other such leap was ever taken, in the study of the Bible or Christianity, as when it was taken up historically. Edwards made an important departure when he began the study of redemption in its history and traced minutely the several stages in the majestic progression.

Prof. Toy's book traces the progress of thought—thought about God, angels and demons, man in his sin and redemption, ethics, the kingdom of God, and eschatology—through these obscure ages. Others have given us the institutional and political history of the holy people, the shell of the nation; but the most important feature in the Israelitic history is found in the ideas bound up in the theocracy. These are given by our author as originally announced to the people in their progressive development until they became a part of the evangelical system.

Want of space forbids more than a passing reference to the specific lines of thought traced by the author. The theocratic idea embodied in the kingdom of God passes through four stages: the national, the prophetic or ethical nationalism, the apocalyptic conception of special interposition in behalf of the chosen people, and then the idea merged into the spiritual reign of Christ as given in the gospels and epistles. What was at first the religion of a small tribe expanded, like the Arab's tent, to shelter nations and the world. This fact implies a conquering power in the dominant faith.

"The present indications are," our author concludes, "that a few great religions will in time control the whole world. Buddhism, Christianity and Islam now occupy a great part of the globe, and the last two are advancing in various directions. The majority of barbarous religions have shown themselves unable to hold their ground against the inroads of intellectually and ethically superior faiths. As between these three great religions there can be little doubt as to where the prospect of victory lies. Religion follows in the wake of social progress, and it is this last that determines the relations among nations. Christianity (to say nothing of its moral and spiritual superiority) is the religion of the great civilized and civilizing nations of the world, in whose hands are science and philosophy, literature and art, political and social progress. European and American civilization, in its gradual encroachment on the other peoples of the world, necessarily carries along and plants Christianity."

GENERAL BOOTH'S REPLY TO HIS CRITICS.

Deep, powerful and world-wide as the impression created by General Booth's scheme for the social regeneration of English pauperism has been, the response to his appeal has as yet neither been phenomenally prompt nor remarkably generous. As an important contribution to the literature of a subject which is absorbing more and more of public attention and interest in all lands, the publication of "In Darkest England" has already done, and will doubtless continue to do, eminent service in the solution of the great social problem of the age. And on this score alone the authors ought to be congratulated—we say authors deliberately; for though the substance of the book is undoubtedly General Booth's, there is just as little reason to doubt that the literary dress—the peculiar turn of thought and expression—as well as much of the sentiment

and philosophy of the work, is Mr. W. T. Stead's.

The dark and dismal array of indubitable statistical facts; the melancholy and often pathetic recital of trials and hardships encountered, and sorrows, sufferings and privations patiently endured, of which the early portion of the book is largely composed, produced for a moment on the public conscience an effect very much like that of a galvanic shock; but precisely similar effects have been produced before without evoking a corresponding outflow of practical sympathy. Considering that the statesmen, political economists, men of wealth, and social and religious leaders of England have had this threatening problem of poverty and its attendant vices and miseries prominently before them for many years, the practical apathy with which the only feasible remedy for a much-mourned mischief has been generally received is, to say the least, discouraging. Instead of floating safely in the deep and smooth waters of an overflowing public gratitude and generosity, General Booth's "ark of salvation" seems to have struck the hard, unyielding rocks of denominational jealousy on the one hand and cold journalistic criticism on the other, almost as soon as launched. It is, however, quite fortunate for the English poor and for the cause of philanthropy generally that the inaugural of the present movement is not a man to indulge in glided dreams and fine-spun theories either at his own or the public's expense. His public record has hitherto been one of unexampled success, and exhibits a series of ameliorative enterprises which have developed from small and unnoticed beginnings into institutions of great magnitude and wide-reaching benevolence. And now having called the attention of the English people to the menacing nature and colossal proportions of the social problem that confronts them, by the publication of his book, he is girding himself to the task of initiating practical measures to secure the funds required. He is shrewd enough to see that if the frozen channels of national charity are to be thawed wide open so as to bring him the warm, generous and substantial financial aid he needs, it must be by rousing personal appeals to the intelligence, heart and conscience of the people of England.

The audiences that listened to the General's two first addresses delivered on successive nights in London three weeks ago, were not such as he has been accustomed to face, and it is not at all strange that in speaking in the crowded and enthusiastic meeting held in Exeter Hall, mainly made up of the well-to-do people of London, who were able and willing to pay two dollars and a half for admission, he felt constrained to confess a little embarrassment. Persons who have read "In Darkest England" would infer that the founder of the Salvation Army is a man of considerable culture and of more than average literary skill, but that is entirely a mistake. General Booth, as those who have any acquaintance with him well know, is a plain, practical man, far more remarkable for his indomitable courage, his intense religious earnestness, his faultless tact and unfailing good sense, than for anything like striking intellectual development or literary ability; and it is difficult to conceive of any one going farther afield than those who have started the fashion of comparing him with the great historic reformers of the world such as Wicliffe, Luther and Wesley.

Whatever effect the strangeness of the situation at Exeter Hall may have had upon him at first, however, it did not interfere with the comprehensiveness and completeness of his vindication of his anti-poverty scheme. To those who regretted the denominational character of the movement and withheld practical aid and sympathy on that account, General Booth's reply is that the Lord might have chosen persons not so well able to carry out the proposed program as the Salvation Army; but as He has not done so, is it not the part of wisdom to lend a hand to the Army and help them bear the responsibility with which the Lord has burdened them?

Others are troubled by scruples as to the autocratic method of management in Army affairs. These the General endeavors to console by reminding them that it was an autocratic government that brought Israel out of Egypt, and as he hoped to bring millions of slaves out of the house of bondage, perhaps the government that was best for the Israelites was best for the Salvation Army. But in truth "the Army is a pure democracy. The people govern, though they do not vote. Their government is a government after the fashion of the cream; the cream rises to the top, the cream governs and the blue milk at the bottom will have it so."

General Booth has no faith in the popular vote in things religious. "What is wanted," he says, "for the governing of a bank, or a nation, or for the winning of a battle, is a man to manage. If a committee had had the building of the Ark, it would not have been finished to-day." "What could I do," he asks, "if I had to please a Baptist, and a Primitive Methodist, and a Wesleyan, and a High Churchman, and a Broad Churchman, and a Low Churchman, and a Catholic, and an Agnostic, and a Socialist? I do not get much sleep now; what should I get then? Vote for your leader? Yes; votes are the nineteenth-century panacea for all the ills that flesh is heir to. Voting and talking, talking and voting, how is it that the millennium is so long delayed with all these votes?" Let them vote for him, is the General's suggestion, by sending him a subscription for the five-million-dollar fund.

To those who ask how he is going to save the depauperated and distressed millions of the people with the amount

asked for, he replies: "I am not going to attempt it. My idea is that with that money I can build a certain-sized bridge that will carry over the abyss a certain number of people. Over that bridge people will be continually traveling, I cannot tell how many abreast, but out of the slums and brothels and streets and poverty-stricken homes that are shudders to hear described, they will be marching—husbands and wives and little children—and will go over land and over sea to a new and a brighter country, and from that, I hope, they will go marching to a heavenly country." If people want this bridge of social salvation made wider, that a greater number of the socially lost may cross it at a time, the General thinks that that might easily be done without great sacrifice by a nation that expends six hundred and fifty million dollars annually in drink.

The Wesleyan Association.

The 50th annual meeting of the Wesleyan Association was held on the 10th inst., at 3 P. M., in the Committee Room of the Building. There were present a majority of the members of the Association, with the following representatives from the patronizing Conference: From the New England Conference, Rev. E. M. Taylor and Hon. L. E. Hitchcock; from the New England Southwestern, Dr. M. J. Talbot and R. S. Douglas; from the New Hampshire, Hon. L. W. Barton; from the Maine Conference, Rev. M. C. Pendexter and E. R. Drummond; from the East Maine, Rev. G. D. Lindsay and A. B. Bailey; from the Vermont Conference, A. L. Rogers, Messrs. Wm. L. Thorne and C. S. Magee, were in attendance as invited guests. The editor, assistant editor, and publisher of ZION'S HERALD were also present.

President Dunn invited Dr. Talbot to open the meeting with prayer. John G. Cary, who has so long and so faithfully served the Association as secretary, read the records of the last annual meeting and the meetings held by the body during the year. The report of the treasurer was read and adopted. Wesleyan Building, the property of the Association, is fully rented at the present time. Some necessary repairs during the year and the placing of a large amount of insurance for a term of years, had somewhat decreased the net receipts. It was stated that the rooms occupied by ZION'S HERALD, for which no rent is paid, would command a yearly rental of \$3,000. The report of the publisher of the paper, Mr. A. S. Weed, showed a prosperous year. There was, however, a shrinkage in the receipts for advertising of nearly \$1,300, and it had been necessary during the year to secure new type at an expense of \$700. This would decrease the receipts from the paper below the amount of last year. The editor alluded at some length to a few of the embarrassments of the year, reporting, however, a generous increase of new subscribers, and that the total receipts from subscriptions for the last year had been larger than for fifteen previous years. He believed that ZION'S HERALD was the one plant upon which should be built the one recognized unofficial organ of American Methodism. He believed that ZION'S HERALD should become in deed to American Methodism what the *Methodist Times* is to Wesleyan Methodism.

The visitors were requested by President Dunn to make whatever inquiries they pleased of the Association or of persons present touching any matter concerning which information was desired.

The following-named officers were elected:—

President, EDWARD H. DUNN.
Vice-president, WILLIAM CLAPLIN.
Treasurer, PLYM NICKERSON.
Secretary, JOHN G. CARY.
Auditor, E. H. JOHNSON.
Directors, CHARLES WOODBURY, SILAS PIERCE, JOSHUA MERRILL and O. H. DURRILL.

At 5 o'clock all sat down to a dinner at Young's Hotel. President Dunn began the after-dinner addresses by speaking in appreciation of the noble record of the Association, the courage and self-sacrifice of the members of the Association, and the hope and outlook for the future. He thought ZION'S HERALD is now the best religious, moral and educational paper published in New England. He then called upon the visitors from the Conferences who were present for their words of criticism, counsel and suggestion regarding the management of ZION'S HERALD.

Dr. M. J. Talbot said he was glad to bring the generous greetings of his Conference to such a grand Association. ZION'S HERALD was regarded by himself, and he was sure by the Methodist people in his vicinity, as more enterprising and successful than in any other period of its history. Some of his people would like such a paper as the *Christian Union* and the *Independent*, but he did not believe they would meet the wants of the average Methodist reader. He would like to see the paper more fixed in sustaining the system of Methodist polity that had come to us. He did not concur with the attitude of the paper on the admission of women to the General Conference. He supposed, however, he should be opposed by other visitors in that matter. He was glad to see the paper stand up for the Methodist doctrine of holiness.

Rev. Geo. D. Lindsay said he had been a very close student of ZION'S HERALD. He rejoiced in the stand which the paper has taken on the doctrine of Christian holiness. It was the duty of the editor of the HERALD to carry to its readers right views on this subject. Such instruction was much needed in East Maine. He regretted that the *Christian Witness* was giving the people such erroneous views upon the doctrine. He rejoiced that ZION'S HERALD kept so fully abreast of the progressive features of the age. He was greatly benefited by the brief, terse, pithy articles on the first page. The notes on the Sunday-school lessons are the best helps he can get, and he uses them in preference to all others. He believed in the HERALD, worked for it, and every year added some new subscribers. He would like to see more church news from East Maine, and the editor more frequently in Bangor.

Rev. M. C. Pendexter rejoiced in the privilege of meeting such a noble class of men as constituted the Association. It was the verdict of his people that ZION'S HERALD is an excellent paper; he was glad that it is abreast of the times, and that it stood up nobly on the affirmative side of the woman question. He wished the paper might be put at two dollars, and pay no commission to get.

Hon. L. W. Barton alluded pleasantly to the fact that he had met the editor in former years at a bar—but it was the Bar of the Sullivan County court to which he saw him admitted as a lawyer. He liked the paper, especially the first and the editorial pages. He should consider it one of the rare privileges of his life that he had been permitted to meet the grand men of the Wesleyan Association. He said he should go home to speak for ZION'S HERALD with a fresh enthusiasm.

A. L. Bailey said he did not believe it wise to reduce the price. Put the paper at \$2, and the demand will then come just as strong to reduce to \$1.50. He did not believe that any reduction could be made without carrying the impression that the quality of the paper was to be cheapened. With the division of the profits to the Conferences, he could not see as the reduction of price would make any particular difference.

E. R. Drummond said: "I endorse the paper. I should not take it, and also several extra copies for others, if I did not believe in that plan, and wished it might be restored. He would like to see and hear the editor at Waterville, and believed if he could come, it would help to increase the subscription list in his church."

R. S. Douglas spoke of the Association as a unique body of men. There might be twenty other such noble self-sacrificing men associated together for the good of the church, but he did not know where they were. The members of the Association give stamp to the paper. They have it in their hands to shape it, and they have done it in the selection of right men as editors. ZION'S HERALD was right, and the leader in the church in the matter of temperance reform, in the anti-slavery struggle, and now on the woman question. He had no criticisms to make.

Wm. F. Thorne, a prominent layman from Cincinnati, spoke pleasantly. He liked ZION'S HERALD, and considered it most as good as his own church paper, the *Western Christian Advocate*. He believed the religious press had a great work before it in leading the needed reforms of society to-day, especially in our cities.

Dr. J. W. Hamilton said he wondered what kind of a paper ZION'S HERALD would be if all the changes so kindly suggested could be put into one number. He said that he did not approve of the whole course of the editor, and he had told him so. He spoke most appreciatively of the editor's assistants, Chaplain W. O. Holway and Miss Adelaide S. Severns, and of the able work they do on the paper. The *Advocate* has all excellent papers, but none of them would suit New England. Editor Parkhurst makes the best paper for New England. Good judges accredited him with the genius of knowing how to manage a paper and how to group what is attractive in its columns. He was opposed to a reduction in price. Could it not be enlarged a couple of pages once a month, and the extra space be devoted to matters peculiar to a single Conference? He proposed to continue to write for the paper, and would say that, "With all thy faults, I love thee still."

Ex-Gov. Clafin said that he was always glad to speak for the HERALD. He was not depressed in the dark days of its history, for he knew better days would come. He believed that the present editor possesses a genius for the work to which he is called. The success which has been attained under his administration is due to this fact, and also to the additional fact that he gives himself exclusively to the paper. The HERALD has suffered in previous years because its editor gave so much of his time and strength to other work and other causes. The present editor confines himself entirely to the paper. It is well and helpful that these representatives have spoken to him these words of encouragement.

Franklin Rand, a former publisher of the paper, and a much-revered and beloved member of the Association, spoke most interestingly of his relation to ZION'S HERALD. He was appointed agent in 1838, was elected a member of the Association in 1850, and had attended every annual meeting for forty years. The paper had always been fortunate in its editors, but the present editorial staff he considered the ablest in its history.

Dr. C. S. Rogers, Rev. E. M. Taylor, Hon. L. E. Hitchcock, and A. B. Taylor, were obliged to retire before the speaking began. President Dunn, in fitting words, thanked the visitors and guests for their attendance and their excellent words of criticism and suggestion, and the meeting closed with the singing of the Doxology.

Thus ended what many characterized as one of the most happy and helpful annual meetings of the Association. It was notable that all the lay visitors from the Conferences were present, and expressed themselves as enthusiastic over the history and work of this memorable body.

PERSONALS.

—Rev. George D. Lindsay, of Bangor, Me., delivered his able lecture on "Ireland," in the Methodist church in Hopkinton on last Thursday evening.

—A critical judge of good preaching, who has sat for months under the ministry of Dr. J. S. Armstrong, of Nashua, is very enthusiastic over the sermons of our esteemed friend.

—Dr. O. H. Jasper writes a most appreciative and interesting obituary of his long-time and intimate friend, Rev. Reuben Dearborn, which will soon have place in our columns.

—We are very happy to be able to announce to our readers that we have arranged with Bishop Foster for a series of letters from his pen, during his visit to China, Japan and Korea.

—Hon. Harrison Haley, of Dover, N. H., cashier of the Cocheo National Bank, our long-time friend and the successful superintendent of St. John's Sunday-school, made us a pleasant call last week.

—The New York Tribune says:—"Rev. Dr. J. H. Knowles, of this city, the well-known general secretary of the American Sabbath Union, is a man of medium size, with iron-gray hair and side-whiskers. He has done much to extend and popularize the principles of the Union."

—Rev. S. L. Carlander, pastor of our Swedish Church at Campello, is greatly afflicted in the loss of his youngest child, who passed away Sunday morning, Dec. 14. Bro. Carlander preached the same evening to his people, taking for his text the words: "He cannot return to me, but I can go to him."

—Rev. Fred H. Morgan received a very hearty welcome from the church at Orono, Maine. The parsonage was put in order, new furniture purchased, and on Wednesday evening, Dec. 8, the people gave their new pastor and his family a warm reception. The pastorate opens pleasantly and hopefully.

—The secretaries of the Freedman's Aid Society occupied the following pulpits on Sunday last. Dr. Hartwell was at Bromfield St., Boston, and at Monument Square, Charlestown; Dr. Gray was at Flint St., Somerville, and at St. Paul's, Lynn; Dr. Chadwick was at Tremont St., Boston, and at Maple St., Lynn.

—Mrs. Harriet N. Bannister, widow of the late Rev. D. K. Bannister, of the New England Conference, died in peace, Dec. 11, at the home of her daughter in Ludlow Centre, Mass., after seven years of patient and often intense suffering, for three of which she never left her room. A full obituary notice will appear later.

—We are pained to learn of the death, after months of suffering borne with great Christian patience, of Sister Patterson, wife of Rev. S. T. Patterson, of Holbrook. Her funeral on Friday, Dec. 12, was largely attended. Rev. S. O. Benton, presiding elder, had charge of the services. Rev. L. B. Bates, D. D., spoke of the high Christian character of the deceased from an acquaintance of twenty-four years with the family, and Rev. E. Brightman, Rev. W. B. Heath, Rev. Geo. Dean of the Congregational Church, also took part in the services. Her remains were taken to New Bedford for interment.

—The following telegram is just received, and we are most happy to announce the fact which it declares. Our information relative to Dr. Peck's illness, however, was received from most reliable sources:—

"Not true that I have been seriously ill, on duty every day. Preached yesterday, and more than doubled collections."

—The Worcester Daily Telegram of Dec. 7 contains the announcement that at the third quarterly conference of Trinity Church in that city, held the previous evening with Dr. G. S. Chadbourne in the chair, Dr. W. H. Thomas, the present pastor, was unanimously invited to remain with the church another year.

—Rev. F. M. North, the able pastor of the Methodist church in Middletown, Conn., will write for our columns, by special request, three articles bearing especially upon the relation of the church to the social, industrial and economic questions which are pressing so urgently for consideration and some right solution on a Christian basis. The first of the series will appear in the first issue for next year.

—The Worcester Daily Telegram of the 12th inst. devotes a column and more to a report of a lecture delivered by Prof. A. S. Roe on the "Passion Play." We have read the report with interest, because the lecturer devoted himself to a clear and specific description of this object lesson as he saw it. Prof. Roe gave the same lecture with impressive effect at Amherst and Wilbraham. He will accept a limited number of invitations to deliver it in other places.

—Rev. W. W. Ramsay, D. D., of the Central Church, Detroit, has received a unanimous invitation to become the pastor of Tremont St. Church, this city, beginning with the next conference year. He has given a favorable response, subject, of course, to the action of the bishops who will hold the two Conferences in interest. Dr. Ramsay is one of the most successful ministers of the West, and is highly commended by those who are personally acquainted with him.

—The last issue of the *Christian World*, London, at hand says:—

"Mr. Spurgeon's illness has been more serious than was generally known, and different from his periodical attacks of rheumatic gout. The pains in his head were not only distressing to bear, but occasioned no little suffering."

He is at Mentone, but recovers more slowly than ever before. It is sad to think that this great preacher may be near his end.

—Rev. H. B. Swartz, recently appointed to Westington, N. Y., Newburyport, and whose pastorate is opening so successfully, had a novel but very interesting and profitable service in his church, Dec. 7. According to previous notice, the pastor called the list of members beginning with the oldest, each gave a brief response, and letters were read from sick and absent ones. Singing of the old-time hymns by choir and congregation added to the interest. A largely-attended communion and the reception of three into membership closed the service. This is a suggestion worthy of imitation in our churches.

—It being known that Rev. W. N. Brobeck was closing his fifth year in his present pastorate (Tremont St. Church), he has been the recipient of most hearty invitations looking toward the future from churches in New York, Baltimore, and Wilmington, Del. But the building of a proposed new church in Brook

The Family.

A YEAR.

A year for Thee, my Saviour,
I lay at Thy feet with tears,
The first in Thy blessed service,
The best of all my years.

Though stained with failure and losses,
With sins both many and deep,
Though filled with neglected crosses,
I bring it to Thee to keep.

While passing bells are tolling
For the year so well-nigh spent,
I ask Thee to keep and to cleanse it,
And I shall be well content.

And I ask Thee, O blessed Master,
In all the years to come,
Through sunshine or through disaster,
At last to lead me home.

THE IMMORTAL NOW.

Sit not blindfold, Soul, and sigh
For the immortal life to come;
Dread not the hour of death, for
On the shores of some strange star
'His star is this, this Earth!'
Here the germ of a new life
Of God's sacred life is there—
Heir of immortality!

Immet heaven its radiance pours
Round thy windows, at thy doors
Asking but to be let in;
Waiting to flood out thy sin;
Offering thee unfailing health,
Love's refreshment, boundless wealth.
Voices at thy life's gate say,
"Be immortal, Soul, to-day!"

Thou canst shut the splendor out;
Darken every room with doubt;
From the entering angels hide
Under tinselled veils of pride;
While the pure heart beholds
God in every flower unfolded.
While the poor His kingdom shares,
Reigning with Him everywhere.

Oh, let Christ and sunshine in!
Let His love be sweet way in!
Nothing human is too mean
To receive the King unseen;
Not a pleasure or a care
But celestial robes may wear;
Impulse, thought, and action may
Live immortally to-day.

Balance not in scales of time
Deathless destinies sublime;
What vague future can weigh down
This great now that is thine own?
Love we miserly that gave
Only gifts beyond the grave.
Heaven makes every earthen plant thrive;
All things are in God alive.

Oh, the stifled bliss and mirth
At the weary heart of Earth,
We, her children, might awake!
Songs would from her bosom break;
Tells, unfettered from her curse,
God's glad purpose might release,
If with Him we understood
Of creation — "It is good."

Soul, perceive thy perfect hour!
Let thy life burst into flower!
Heaven is opening to bestow
More than thou canst see or know.
Now to thy true height arise!
Enter now thy Paradise!
In to-day, to-morrow see!
Now is immortality!

— LUCY LARCOM, in *Christian Union*.

THOUGHTS FOR THE THOUGHTFUL.

Zacchaeus had mounted the sycamore tree out of mere inquisitiveness. He wanted to see how this Stranger looked — the color of his eyes, the length of his hair, the contour of his features, the height of his stature. "Come down," said Christ. So many people in this day get up into trees of curiosity or speculation to see Christ. They ask a thousand queer questions about His divinity, about God's sovereignty, and the eternal decrees. They speculate and criticize, and hang on to the outside limb of a great mystery. But they must come down from that if they want to be saved. We cannot be saved as philosophers, but as little children. — *Dr. Wm. Talmage*.

The daily temptations which make every true life such a painful conflict from beginning to end, bring us constant opportunities for growth of character. Not to struggle is not to grow strong. The soldier's art can be learned and the soldier's honors can be won only on the field of battle. If you would grow into the beauty of the Master, you must accept the conflicts and fight the battles. You can have life easy if you will by declining every struggle, but you will then get little out of life that is truly noble and worthy. The best things all lie beyond some battle-plain; you must fight your way across the field to get them. Heaven is only for those who overcome. None get the crown without the conflict save those who are called home in infancy and early childhood.

"Sure I must fight if I would reign."
— *Bits of Pasture*.

The dark brown mold is upturned
By the sharp-pointed plow;
And I've a lesson learned.
My life is but a field
Stretched out beneath God's sky,
Some harvest rich to yield.
Where grows the golden grain?
Where faith? Where love and sympathy?
In a furrow cut by pure and true.
— *REV. MALTRIS D. BARCOCK, in S. S. Times*.

Still believing in the ideal, let us strive after it. Do not let us be pessimists even in judging of ourselves. Speaking of a country village, a great writer says that "life looked there at first like a dismal mixture of grating worldliness and vanity and drink; but looking closer you found some purity, gentleness, usefulness, as you may have seen some scented geranium giving forth its wholesome odor amid blasphemy and gin." Oh, if there be evil in us, there is also good in us; and He who causes the delicate white blossom of the water-lily to breathe forth its immaculate sweetness, though its roots be in the river mud, can draw beauty and sweetness even out of such hearts as ours. It is His to save; it is ours to come to Him for salvation. Though we fall — though we fall seven times a day — yet let us never despair, never cease to try. God's promise is sure; and, if we strive, in faith and prayer, He will at last beat down Satan under our feet. It is not His way to do things by halves. He will not, for His love is infinite — He will not be tired of pardoning the returning prodigal.

"Oh God, how long?
Put forth indeed Thy powerful right hand
While time is yet,
Or never shall I reach the blissful land!"
Thus I. Then God in pleasant speech and strong
(Which soon I shall forget),
"The man who, though his lights be all defaced,
Still lights,
Enters at last
The heavenly Jerusalem's rejoicing streets.
With glory more, and more triumphant robes
Than always conquering Joshua's; with his blast
The frightful walls of Jericho downcast;
And lo! the glad surprise
Of peace beyond surprise,
More than in common salutes, forever in his eyes!"

Yes, my brethren, cease not to aim at the glorious ideal of the life "in Christ;" cease not to strive after Him from faith to faith. For none who have tried have ever found the method fail; and none have ever succeeded who trusted only in their own strength. The promise is for you — however guilty you have been, however abject you may be now. "Though ye have been among the pots, yet

shall ye be as the wings of a dove, that is covered with silver wings, and her feathers like gold." — *Frederic W. Farrar, D. D., F. R. S.*

Ah, what infinite sorrow men lay up for themselves in resisting the Divine will! If you fret and chafe against His appointments, fluting fault with Him because He has not given you another lot, some other partner for your life, some more congenial occupation, you cannot but be wretched. For at the bottom of all such dispositions, which fume as the waves of the sea, there lurks a feeling of disappointed pride, which thinks that it deserved some better treatment from God, and considers itself ill-used.

But who are we that we demand so fair and comfortable a lot — we whose first father was a gardener who stole his Master's fruit, who has sprung from the dust but yesterday, and who have piled Alps on Andes of repeated sin? Let us accept what God sends. The worst is ten thousand times better than we deserve. The hardest is the better evidence of a love which dares not spoil us. The whole is dictated and arranged by such wisdom as cannot for a single instant err. The shadow cast by that mighty Hand is dense and dark; its pressure is almost overwhelming. David cried, as he felt it, "Day and night Thy hand was heavy upon me, my moisture was turned into the drought of summer." But beneath it. Its pressure may be felt in personal suffering, in rebuke, or shame, or persecution, or in loss of property, or in some other form of chastisement, yet take each as another opportunity of putting into practice this injunction to humility: "Lie still, my soul, whatever God ordains is right and good; thou deservest nothing better; what right hast thou to be sitting at the royal table at all, when thou hast forfeited it for the swine's fare; if thou hast thy rights thou wouldst be now in the outer gloom." — *Rev. F. B. Meyer*.

WORK AMONG OUR FOREIGN-BORN PEOPLE.

MRS. JENNIE FOWLER WILLING.

Secretary of Bureau for Immigrants, W. H. M. S.

"God hath made of one blood all nations of men."

OUR nation is nearly one-third of foreign birth or parentage. A half-million of immigrants come to us every year. Many of them enrich us with their trained muscle; some of them bring us the best morals; but the multitude of them are ignorant and superstitious. Among them are paupers, anarchists, criminals. There are many reasons why we should give them the Gospel of Christ.

1. It is economical. They are accessible because usually massed in our cities. In Cincinnati, 62 per cent. of the population are foreign-born; in Boston, 70 per cent.; in New York, 88 per cent.; in Chicago, 91 per cent. Missions are cheaper than police-courts, prayer-meetings than hangings. Where people are so many in our own land and tongue, they are easily reached.

2. It is patriotic. Evangelized, these foreign-born become our nation's strength. Neglected, they are its direst peril. Through heredity they increase our pauperage and crime. They turn our Sabbath into a European holiday. They man our saloons; 75 per cent. of brewers, and 60 per cent. of saloon-keepers, are foreign-born. In New York there are twenty saloons to one church. They fill our jails. They make war on our public-school system. Their majorities elect our rulers. Their liquor men claim the right to govern us; and their sway is our nation's doom.

3. It is philanthropic. They are human beings with human hopes and fears, loves and hates, capacities and possibilities. Many of them are in trouble on account of their own sins or the oppression and vice of others.

4. It is Christian. They are dear to Christ's heart. If He bought them with His blood. Every one of them may be a star in His crown. We have been slow to send them the Gospel, so God brings them to us by the million. "For love of Christ," as well as for our own souls' sake, we must capture them for our Lord.

The missionaries employed by our

Immigrants' Bureau

meet women and girls when they land. The poor creatures are scared, helpless, with the great sea between them and their mothers, hunted by the vilest who would drag them down to death and hell. We give them temporary shelter, protection, counsel, and help them find good safe homes. Mrs. Matthews, of New York, Mrs. Clark, of Boston, and Miss Boswell, of Philadelphia, with their excellent assistants, and our superior local committees, are doing noble work.

During the past year in the Immigrant Girls' Home, 27 State St., New York, 9,000 meals and 2,237 nights' lodging have been provided, and 200 places found for service in good families. In the Home at 72 Marginal Street, East Boston, nearly 6,000 meals and 500 lodgings were furnished, and 100 were helped to find homes. In the Philadelphia Home, 967 Otsego St., during the six months of its work, 350 meals and 207 lodgings were provided, and 58 girls were given employment, making a total of 14,850 meals, 2,944 lodgings, and 358 girls placed at service. What an aggregate of comfort and safety for the "strangers within our gates!"

We need similar Homes in Baltimore and New Orleans. Most of our immigrants land in New York; yet those who come to other ports meet similar dangers, and need as certainly to be protected from them who lie in wait for their destruction.

In our Homes immigrant girls are not only sheltered and instructed, but they are led to Christ. Many have been saved from the house of which Solomon says, "The dead are there, and the guests are in the depths of hell." Many look back to the Home as the dearest spot on earth, because there they found Jesus as their Saviour and Friend.

Our Italian Mission.

though only ten months old, is very prosperous in spite of the strongest opposition. Now that we have rented a larger place, we expect the attendance greatly to increase. There are large numbers of Italians in New York. Their gentle, beautiful wives and daughters, like all women in Roman Catholic countries, know little of genuine respect and home love. They ask our missionary, "Do you really love us? We did not think any one would ever love us again, since we have left our mothers." We must this year open a Home for the training of Italian girls to become missionaries to their countrywomen, for love of Christ and beautiful Italy.

As soon as possible similar work must be established among the many nationalities in this great metropolis. This is a national

work. Every ambitious American feels his pulse quickened by our danger from the neglected masses. Every friend of humanity must see the need of helping the ship-loads and colonies of foreigners. Every Christian must feel his heart throb with pity for the poor souls who are brought on shore from the wretched steerage of ocean steamers, "like dumb driven cattle," so filled are they with ignorance, superstition and vice.

Will not every one "lend a hand?" Send us one dollar, or \$10,000, as you are able. Every dime will be thankfully received. We must pay off the debt on our Boston Home. We must have \$60,000 with which to buy a permanent place for our work in New York. Will you not lift your heart in prayer at 9 o'clock each evening for the blessing of our rich and loving Father upon this great work? So may we hope to help our country in her sore need. We may touch with gladness and purity lonely hearts and lowly homes both sides of the sea; and we may hear at last the Voice that is sweeter than heaven's best harmonies, saying to our eternal joy, "Inasmuch as ye did it to the least of these, ye did it unto Me."

260 West 21st St., New York City.

ABOUT WOMEN.

— Edna Lyall, the novelist, is hardly thirty. She is a demure and unassuming little woman who talks slowly and with hesitation. Much of her work is done on a typewriter.

— Mrs. Mary Gould Eckhart passes triumphantly that test of practical capacity, the ability to keep a hotel. She owns the largest caterer's business in the western division of Chicago, manages it herself, and is noted for the invention of new and popular designs in favors and dishes.

— Mrs. Garrett Anderson advises middle-aged and elderly women to play at ball for half an hour every day. French women of leisure use a daily gymnastic drill, with parallel bars, wooden horses, ropes, and ladders, and for that reason, Mrs. Anderson thinks they are much less subject to indigestion, rheumatism, vertigo, and other ills of advancing age than are English or American matrons in easy circumstances. — *Harper's Bazar*.

— Miss F. A. Gray, of Belfast, Ire., is the second woman to obtain the degree of LL. D. in the British Empire. Educated at the Methodist College, Belfast, she was premier student of Ireland, and double gold medalist at the national competition examination under the Intermediate Educational Commission. She matriculated at the Royal University of Ireland with honors in modern languages. In 1888 she took the degree of B. A. in natural science, with honors in geology and physiology, and in 1889 she took the degree of LL. B. This year her LL. D. was granted her by Dublin University.

— Miss Frances Power Cobbe, author of many books, and one of the ablest of literary women, is at the age of seventy hard at work as writer and reformer. She is full of health and vigor, which she attributes to her simple diet and regular habits, and gives much time to the Antislavery Society in London of which she is president.

— The late Miss Marianne North was one of the most notable of English women. About twenty years ago, being rich and independent, she went alone to India, China, Japan, Australia, California, the South Sea Islands, and the West Indies to study the native flora. She penetrated where few men had set foot, and in twelve years of exploration made a priceless collection of plants and drawings, which she deposited at Kew Gardens, in a museum built at her own expense, and presented as a free gift to the nation. Miss North was not only a naturalist, a linguist, and an explorer, but an artist, a musician, and a most brilliant talker, as well as a noble-hearted woman.

A CHURCH REFRIGERATOR.

JULIA A. TIERRELL.

"USUALLY I dread the winter, but ice has been so costly the past summer, for once I shall welcome cold weather. How nice 'twill seem to have all the ice one wants to use!"

Tom, sitting by the window, looked up from his Caesar with a twinkle of roguishness about his eyes.

"You won't have to wait for winter, ma; here comes our church refrigerator now."

"Thomas!" Mrs. Williams tried to look severe. "Thomas, when will you learn to speak respectfully of people?"

There was no time for a reply before the caller was ushered in. She certainly appeared well fed and warmly clothed. I wondered at the title Tom had bestowed. Conversation had not progressed far before I ceased to wonder. After the usual greetings, she made known her errand:

"They've appointed me to solicit for the minister's donation, Mrs. Williams, and that's why I'm here. What in the world they want to give ministers donations for, is more than I know. They do their work and get paid for it just the same as other folks. My husband works harder than Brother Lee, and nobody thinks of donating us. Expression of gratitude? Expression of fiddlesticks! If everybody feels so dreadful grateful, why can't they carry things instead of money, same as they used to when I was a girl? Why, I remember one year we carried our minister meal and potatoes enough to last all winter; and the cooked victuals! and the tidies and slippers the young girls worked! I don't see no such sight now. It's all money, money, money!"

"Speakin' of money reminds me we've got a dreadful lookin' carpet on our vestry. I certainly had a word they said at the last prayer-meetin' just for countin' the holes in it. Our sewin' society isn't doin' much. We ought to have some times — entertainments — to raise some money and sort of unite us. It's just like Brother Lee to go to gettin' up a revival so's to cut us off."

"Entertainments can wait? May be you think so. I don't. The worth of immortal souls? Now, Mrs. Williams, I ain't a heathen. Of course I believe in conversion, but we must wait for the Lord's set time. I don't find much spirit of conviction abroad. The young converts who've started won't hold out, you see if they do. You remember young Lovett who was forward for prayers last winter? I saw him to-day with a cigar in his mouth, and I've no faith in the genuineness of this work. And some of the rich folks will get mad and leave us. They always do when the preachin' cuts too close."

"By the way, I wish Bro. Lee would preach on more general subjects. He ought to give us a little science and philosophy and such like. We can read our Disciplines and Bibles for ourselves."

"Yes, our church is runnin' down, and for that matter I believe the whole church is. Great benevolent enterprises? Spread of missions, and so forth, and so forth? Well, I

ain't carried away with them things so much as some folks. To tell the truth, it seems to me the heathen are better off without missionaries if, as we believe, God will save them that never heard the Gospel. Anyway, there's work enough to do right here at home. Not that I believe in helping the Indians and Negroes very much, or the poor folks in our own town either. I don't believe in encouragin' laziness. What I've got I had to work for, and 'twould be a blessing to other folks to work for what they get. The sick and afflicted? There wouldn't be so much sickness if folks took proper care of their health. As for the afflicted — but I'm stayin' altogether too long."

"Oh, yes, money for the donation! Thanks! You ain't like most of the folks. I find collectin' money the most thankless job I ever undertook. I wonder at their askin' me to do it."

"So do I," muttered Tom, looking hard at his Caesar, as the door closed behind the visitor.

"You saucy boy, do get another hod of coal before we freeze," shivered Mrs. Williams.

Turning to me she added: "I'd rather have a good warm fire than a block of ice, after all. What our churches need are fewer refrigerators and more furnaces!"

Our Girls.

DEAD AT THE ROOT.

SARAH BOWDITCH, on leaving school, resolved to be a model daughter and sister. She was the eldest of a large family, and duties pressed upon her on every side. She offered to serve as her father's typewriter for four hours of the day; she undertook to teach music to two of the younger girls, to help Bob prepare for college, to make dresses for the baby, to relieve her mother of the care of the deserts.

She soon found that the whole day was fully occupied. She had been in the habit of reading a chapter in her Bible night and morning, but there was so little time now that by degrees the chapter dwindled to a verse, and was finally forgotten altogether. She had been used to stop in her work several times a day; to be silent a moment while she lifted her soul to heaven and strengthened it with a thought of Christ's nearness to her and His infinite love.

But she gave up now these hurried draughts of the water of life, and her thirsty soul grew weaker and more silent within her. The world outside was noisy enough in its demands. It seemed to Sarah that her duties were never performed, work as hard as she would. The life died out of her efforts, too, though she could not have told the reason why it was so.

She had begun with a keen delight in being able to help those who were so dear to her. Now the work ground her to the earth; she thought her father exacting, her old mother weak and foolish, Bob impudent, the children and maids intolerably stupid. She herself had grown irritable and peevish. She was conscious that her work was ill done, that she helped nobody by word or deed.

In the garden, outside of her window, there stood a tall young sapling which for several years had thrown out its strong green branches and yielded both shade and fruit.

Sarah observed, one day, that it was beginning to wither. The leaves faded and dropped off; then the branches shrank and grew brittle. In a month or two the bark upon the trunk began to shrivel and crack.

"The tree is dead," said her father. "It will be of no more use."

"I could train vines upon it," she suggested.

"No. The taproot has been cut. It is dead." He looked at her gravely a moment, and then continued: "When a human being, like a tree, ceases to draw life into himself, he can be no support to others. He may make a fair show and still stand erect among men. But he is dead. He is of no use in the world."

Sarah went silently to her own chamber, and kneeling, cried to God. "Is it too late?"

"Is it too late?" — *Youth's Companion*.

Bits of Fun.

"When a woman goes to invest in sealskins, she soon realizes that \$50 will not go far."

"That Sallie Harkins is the greatest girl for getting bargains at second-hand."

"Isn't she? I understand she's going to marry a widower." — *New York Sun*.

"Little Sister: 'I know who's going to call tonight. It's Harry.'"

"Big Sister: 'How do you know?'"

"Little Sister: 'You picked out his picture and put it on the mantel where he would see it, and took down Mr. Jones's and laid his away till Sunday night.'"

A well-known Methodist college president was addressing the students in the chapel at the beginning of the college year. "It is," he said in conclusion, "a matter of congratulation to all the friends of the college that this year opens with the largest freshman class in its history." And then, without any pause, he turned to the Scripture lesson for the day, the third Psalm, and began reading in a voice of thunder. "Lord, how are they increased that trouble me."

WHAT EVERY HOME NEEDS.

I AM reminded of a woman who said to me, when I talked at the smoothness with which her domestic machinery ran:

"I'll tell you the secret. There is nothing in this world will carry you through like good home religion. Don't try to keep house without it; you'll be a failure if you do, and instead of growing old gracefully, you will go down to the dust a veritable shambles."

I laughed unconsciously. She had never seemed a praying woman to me, and in delicate terms I stated as much.

"Well," she answered, "I'm not a Pharisee; I don't stand on the street corners, and pray. Neither do I always methodically read a chapter in the Bible, and then get down on my knees and pray; but I work and pray, silently, earnestly, continually. Now, a loaf of bread may seem a trivial thing to pray about, but often the tranquillity of the atmosphere depends upon whether or no it is well baked. I don't think the Lord is so busy annihilating old worlds and creating new ones that He hasn't time to listen to my swift, involuntary importunings for help in culinary or housekeeping affairs; and if He has willed that my work be such a giving thing, He is ready to listen to my prayers as to how it may best be done. And then those times when everything goes wrong — the washwoman falls to some, or the cook takes French leave, and you are left to struggle along with two or three babies — what would you do without religion to preserve you? Then is the time to pray — pray that you may get things straight, and not lose your temper. Above all things, don't get angry. It's such a disagreeable feeling. And remember, the complexion of the home life depends upon the wife and mother. The reflection of her mood is thrown over all, and how necessary it is that she should be a bright and shining star, scintillating with light and love and cheerfulness, dispersing all around her the radiant reflection of her personality. I've delivered you quite a homily, and trust you will profit by it."

And I certainly have, and I have found that her

way is the only way; and numberless are the times that it has aided me over the inevitable jars which occur within the inner sanctuary. — *Ladies' Home Journal*.

Little Folks.

A BOY'S BELIEF.

It isn't much fun a-livin',
If grandpa says what's true —
That this is the jolliest time o' life
• That I'm a passing through —
I'm afraid he can't remember —
It's been so awful long
I'm sure if he could recollect
He'd know that he was wrong.

Did he ever hear, I wonder,
A sister just like mine,
Who'd take his skates, or break his kite,
Or tangle up his twine?
Did he ever chop the kindling
Or fetch in coal and wood,
Or offer to turn the winder?
If he did, he was awful good!

In summer, it's "Wood the garden!"
In winter, it's "Shovel the snow!"
For there isn't a single season
But has its work, you know.
And then, when a fellow's tired,
And hopes he may just sit still,
It's "Bring me a pail of water, son,
From the spring at the foot of the hill."

How can grandpa remember
A fellow's grief or joy?
'Tween you and me, I don't believe
He ever was a boy.
Is this the jolliest time o' life?
Believe I never can;
Nor that it's as nice to be a boy
As really a grown-up man.
— *EVA BEST, in Harper's Young People*.

A LITTLE GIRL WITH TWO FACES.

I HEARD a strange thing the other day. It was of a little girl who had two faces. When she is dressed up in her best clothes, when some friends are expected to come to tea, or when she is going out with her mother to call on some neighbors, she looks so bright and sweet and good that you would like to kiss her. With a nice white dress on, and perhaps a blue sash, and pretty little shoes, she expects her mother's friends will say, "What a little darling!" or, "What a sweet face, let me kiss it!" And so she always has a nice smile on her face, and when she is spoken to she says, "Yes, ma'am," "No, ma'am," when she ought, and "Thank you," very sweetly, when anything is given her.

But, do you know, when she is alone with her mother, and no company is expected, she does not look at all like the same little girl. If she cannot have what she would like, or do just what she wishes, she will pout, and scream, and cry, and no one would ever think of kissing her then.

So, you see, this little girl has two faces — one she uses in company, and puts on just like her best dress; and the other she wears when she is at home alone with her mother. I also know a little girl who has only one face, which is always as sweet as a peach, and never sweeter than when she is at home, and her mother wants her to be as useful as she can and help her. I think I need scarcely ask you which of these little girls you like best, or which of them you would most like to resemble. — *Selected*.

Through Aunt Serena's Spectacles.

"BOTHER Christmas!"

"Why, Penelope Browne!" I managed to exclaim, trying to appear shocked at her unexpected outburst, but really echoing the sentiment in my heart of hearts.

We had been discussing Christmas and the inevitable gift-making, which has grown to be almost a burden of late years. There had been a little interval of silence, in which Penelope's pencil had been rapidly making calculations, trying to render a not over-fall pocket-book elastic enough to cover a multitude of personal wants, in addition to a formidable array of gifts, each of whom she must remember in some way at holiday time. Her energetic expletive fairly made me jump.

"Yes, it's all a wretched bother and a fearful expense nowadays — this Christmas giving," and Penelope's eyes shone like stars in the lamplight. "And I'm so mortally tired of it that I've a great mind not to buy a single present, regardless of what my dear friends may think and say. We've somehow lost sight of the blessedness and the joy of Christmas; in the whirl of shopping we almost forget what the day should mean to us — the dear Lord's birthday. It's all a chaotic muddle — Christmas instead of Christmas. Some of us actually beguile ourselves trying to give our friends as beautiful presents as we receive from them. And it's all so wrong, I think. Don't imagine, my dear, that I don't enjoy being generous, and planning delightful surprises for those I love — for I do; but it's the compulsion of Christmas, the nagging feeling that I'm obliged to plan at this season. I need a new cloak — this is so positively shabby — but I can't afford such a luxury now because I must devote a certain liberal amount to Christmas gifts, or else be looked upon as niggardly and lacking in affection. And it's not the family gift-buying that troubles me — that always takes care of itself, for I know their separate desires and can plan lovingly for each; but it's in the wide circle outside that the purse gets squeezed flat — the cousins, and the aunts, and the various friends of all degrees of intimacy, each of whom expects some sort of remembrance. Not expensive gifts, of course; but the littles, you know, soon mount up to a big total, and I feel so ashamed never to have anything left to drop into the basket when the collection for the poor is taken!" — and Penelope paused to take breath, and added directly, before I could speak, with an odd little quaver in her clear voice, "I wish I could experience that better Christmas of which Dr. Parkhurst wrote last week. That editorial did me a world of good."

With that she rose, dropped her pencil and slip of paper into her sister's pocket, straightened her hat, gave me a tender little pat on the shoulder, and was gone before I fairly realized it.

"Ah, yes! In her vehement protest I had to confess that Penelope was more than half right. The blessed, central fact of Christmas is too often overshadowed and buried underneath the rubbish of our gift exchange; too frequently the destitute to whom we might bring comfort in the bitter winter weather are forgotten, while we are puzzling over the trifling problem of what we shall bestow upon some person who already possesses an over-abundance of the good things of this world. Not that I would by any means advocate the abolishment of the beautiful custom of giving gifts at Christmas, but I do desire to offer a warning word against carrying the practice to excess. It is a danger painfully manifest just now. For weeks before Christmas the stores are filled with a hurrying, perplexed mass of humanity, spending money lavishly, often for articles which the recipients can never use or which grate disagreeably upon their artistic perceptions. Of what avail is all this haste and fret and vexation of spirit? That this joyous season of good cheer and generous impulses should become burdensome, is indeed pitiful. Gifts for the little ones in abundance, gifts for the poor and needy, gifts for the desolate, gifts for our own near and dear ones — these should be a service of love, bringing benedictions of peace and good-will upon the giver."

Let us, therefore, resolve that whatever we give at this happy season, however inexpensive the gift, shall come direct from the heart, and not gaze our offer

ings by what our so-called friends may be expecting from us. A true friend will appreciate the simplest token — a flower, a card, a book, a souvenir made by busy fingers, any little thing which *we* have thoughtfully planned. "If this state of things continues," said a gentleman the other day — referring to the wholesale gift making and the deplorable Christmas rush and worry — "there will be a decided reaction before long." And I must admit that I consider him a true prophet.

RIGHT in the line of Penelope's protest comes a timely letter from one of my wide circle of readers — a letter so sweet, so noble, so suggestive, that I shall give it all of you the privilege of sharing its perusal with me: —

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FOR 1891.

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A. S. WEED, Publisher,
36 Bromfield St., Boston.

Review of the Week.

Tuesday, December 9.

A \$1,750,000 sewerage system is reported to the New York City government.

Ex-Gov. Rice is improving under treatment at Rochester for his paralytic attack.

The House passed the section of the McKinley bill for the rebate on tobacco.

More than one hundred millions have been added to the circulation during the last sixteen months.

Michael Davitt will go to Ireland to fight Parnell. Parnell will send a mission to the United States.

The late Daniel B. Fayerweather, of New York, bequeathed over \$2,000,000 for educational purposes.

The Irish land bill passes its second reading in the House of Commons, both factions of the Irish party voting against it.

Ice companies on the Kennebec are preparing to begin ice cutting. It is now from six to eight inches thick and in fine condition.

Louis B. Sanborn, of Saginaw, Mich., hitherto considered a model young man, has committed forgery to the extent of about \$30,000 and has fled.

The assignees of Delamater & Co., of Mendocino, Penn., say the firm's total assets are \$472,549 and the liabilities are \$544,700. Delamater and his family have surrendered everything.

Wednesday, December 10.

Lovell goes Democratic and discards no license by \$400 majority.

A cyclone near Monroe, Ga., causes several deaths and injuries property.

Bullion to the amount of \$2,385,000 was sent from London yesterday to New York.

Worcester goes Republican by an overwhelming majority and returns to license by 1,000 majority.

Nathan Matthews, Jr., is elected mayor of Boston by 12,566 plurality, the city going for license by 10,108, and the city council is Democratic in both branches.

Failure of Whittier, Burdett & Young, wholesale clothiers, with estimated liabilities of \$1,000,000. Failure of G. W. Ingalls & Co., shoe dealers, with liabilities of \$300,000.

Mr. Plumb introduces a free coinage bill in the Senate. Messrs. Berry and Daniel make vigorous speeches in opposition to the elections bill. The House defeats the resolution looking to the removal of General Grant's remains. An appropriation bill is introduced.

Thursday, December 11.

More gold was shipped from London yesterday for New York.

The city of Edinburgh has withdrawn the freedom of the city recently presented to Parnell.

Rev. Dr. E. J. Haynes is to preach in Music Hall tomorrow over an independent, unsectarian, evangelical church.

The Delaware, Lackawanna & Western throws thousands of miners out of work by an indefinite close-down.

Much suffering is reported to exist among the people of Northwest Kansas, and the railroads have agreed to carry provisions free of charge.

Parnell reached Dublin yesterday and was given a very enthusiastic welcome. He took possession of the office of the United Ireland newspaper, ousted the editors and putting in his own supporters. Later on the O'Brien faction broke over the office, smashed things generally, and at last accounts were in possession. Parnell addressed a large audience in the evening.

Friday, December 12.

The House passes the Fortifications appropriation bill.

Dr. Weld has been elected president of Switzerland.

Mr. Parnell is welcomed at Cork but threatened at Malin.

No trace has yet been found of the missing Prof. Bancroft, of Providence.

The Berdan Arms Co. gets \$90,000 in its suit against the United States.

The Clark Thread mills in New Jersey have shut down, and 3,000 hands are idle.

Mr. Parnell has again taken forcible possession of the office of the United Ireland.

Five young ministers of the Pittsburgh Presbytery have been suspended for heresy.

M. de Freydet, Prime Minister and Minister of War, has been elected a member of the French Academy.

An Arkansas man murdered five persons, including his wife and daughter, yesterday, and committed suicide.

Hon. J. M. L. Irb, a Farmers' Alliance man, has been elected U. S. Senator from South Carolina to succeed Wade Hampton.

Benjamin F. Shaw, inventor of the loom to make the seamless hose, and the organizer of the Shaw Knit Stocking Company, died at Lowell yesterday.

Saturday, December 13.

The Federation of Labor re-elects President Gompers.

Delamater & Co. offer their creditors 50 cents on the dollar.

The President has been requested to issue the World's Fair proclamation.

Joseph E. Boehm, the Austrian sculptor, died suddenly in London yesterday.

William O'Brien, Timothy Harrington and T. D. Gill sail from New York for Europe.

Claims to the extent of over \$3,000,000 have been allowed against the Charter Oak Insurance Company.

Mrs. Fayerweather will contest her husband's will on the ground that too much is given to the executors.

Parnell arrives in Kilkenny. A regular and a suppressed edition of United Ireland are to be printed in Dublin.

The Druid Mills Manufacturing Company of Baltimore, one of the largest cotton duck manufacturers in the country, has suspended.

Three thousand Sioux under Two Strike and Short Bull are marching in to Pine Ridge Agency from the Bad Lands. It is reported that many of the hostile Indians were killed in a factional fight.

Monday, December 15.

Hundreds of deaths have occurred from smallpox in Guatemala.

The trouble between the Porte and the Armenians in Constantinople has been settled.

Secretary Wadsworth had a three hours' conference with a number of New York bankers on Saturday.

Two engines and thirty-five freight cars were wrecked on the Buffalo, Rochester & Pittsburgh railroad.

— Rev. Dr. Virgin preached an eloquent sermon at Park St. Church, and made a fine impression.

— The J. B. Barnaby Clothing Company of Providence suffered a loss of \$400,000 by fire Saturday afternoon.

— A decree has been issued at Peking, announcing that the Emperor will grant a yearly audience to all foreign ministers.

— Yesterday was an exciting Sunday in Freshford, Tipperary and other places in Ireland. There were heated speeches, and fighting was narrowly averted.

— The Brazilian Assembly yesterday began the discussion of the new constitution. President Da Fonseca read a message thanking the Assembly for the confidence it reposed in the government and asking to accelerate the debate on the constitution.

Boston Social Union.

The announcement that the secretaries of the Freedman's Aid Society were to be the guests of the Boston Methodist Social Union, occasioned a large attendance of members.

Rev. C. U. Dunning, of the New Hampshire Conference, invoked the Divine blessing.

The following were unanimously elected as members of the Union: Rev. Will A. Wood, Waltham; W. W. Avery, Plymouth; Rev. W. J. Pomfret, West Medford; Rev. C. W. Blackett and C. J. Glidden, Natick; W. I. Tilton, Boston; D. L. McGregor, B. P. Ray, C. H. Tredennick and H. D. Newton, Somerville; Dr. W. E. Cheney, W. J. Edwards, W. M. Crawford, Boston, and Frank Gilchrist.

The secretary and treasurer, Mr. Willard S. Allen, made an interesting report of the last year, and announced a balance on hand in the treasury of \$327.63. For the revision of the Union's constitution, a committee was elected, consisting of Hon. E. H. Dunn, C. E. Kimball, Rev. Dr. J. W. Hamilton, Dr. W. P. Cook, W. P. Adams, Leroy S. Johnson, and the president and secretary of the Union. Dr. W. R. Clark presented resolutions in the House of Commons, both factions of the Irish party voting against it.

Ice companies on the Kennebec are preparing to begin ice cutting. It is now from six to eight inches thick and in fine condition.

Louis B. Sanborn, of Saginaw, Mich., hitherto considered a model young man, has committed forgery to the extent of about \$30,000 and has fled.

The assignees of Delamater & Co., of Mendocino, Penn., say the firm's total assets are \$472,549 and the liabilities are \$544,700. Delamater and his family have surrendered everything.

Wednesday, December 10.

Lovell goes Democratic and discards no license by \$400 majority.

A cyclone near Monroe, Ga., causes several deaths and injuries property.

Bullion to the amount of \$2,385,000 was sent from London yesterday to New York.

Worcester goes Republican by an overwhelming majority and returns to license by 1,000 majority.

Nathan Matthews, Jr., is elected mayor of Boston by 12,566 plurality, the city going for license by 10,108, and the city council is Democratic in both branches.

Failure of Whittier, Burdett & Young, wholesale clothiers, with estimated liabilities of \$1,000,000. Failure of G. W. Ingalls & Co., shoe dealers, with liabilities of \$300,000.

Mr. Plumb introduces a free coinage bill in the Senate. Messrs. Berry and Daniel make vigorous speeches in opposition to the elections bill. The House defeats the resolution looking to the removal of General Grant's remains. An appropriation bill is introduced.

Thursday, December 11.

More gold was shipped from London yesterday for New York.

The city of Edinburgh has withdrawn the freedom of the city recently presented to Parnell.

Rev. Dr. E. J. Haynes is to preach in Music Hall tomorrow over an independent, unsectarian, evangelical church.

The Delaware, Lackawanna & Western throws thousands of miners out of work by an indefinite close-down.

Much suffering is reported to exist among the people of Northwest Kansas, and the railroads have agreed to carry provisions free of charge.

Parnell reached Dublin yesterday and was given a very enthusiastic welcome. He took possession of the office of the United Ireland newspaper, ousted the editors and putting in his own supporters. Later on the O'Brien faction broke over the office, smashed things generally, and at last accounts were in possession. Parnell addressed a large audience in the evening.

Friday, December 12.

The House passes the Fortifications appropriation bill.

Dr. Weld has been elected president of Switzerland.

Mr. Parnell is welcomed at Cork but threatened at Malin.

No trace has yet been found of the missing Prof. Bancroft, of Providence.

The Berdan Arms Co. gets \$90,000 in its suit against the United States.

The Clark Thread mills in New Jersey have shut down, and 3,000 hands are idle.

Mr. Parnell has again taken forcible possession of the office of the United Ireland.

Five young ministers of the Pittsburgh Presbytery have been suspended for heresy.

M. de Freydet, Prime Minister and Minister of War, has been elected a member of the French Academy.

An Arkansas man murdered five persons, including his wife and daughter, yesterday, and committed suicide.

Hon. J. M. L. Irb, a Farmers' Alliance man, has been elected U. S. Senator from South Carolina to succeed Wade Hampton.

Benjamin F. Shaw, inventor of the loom to make the seamless hose, and the organizer of the Shaw Knit Stocking Company, died at Lowell yesterday.

Saturday, December 13.

The Federation of Labor re-elects President Gompers.

Delamater & Co. offer their creditors 50 cents on the dollar.

The President has been requested to issue the World's Fair proclamation.

Joseph E. Boehm, the Austrian sculptor, died suddenly in London yesterday.

William O'Brien, Timothy Harrington and T. D. Gill sail from New York for Europe.

Claims to the extent of over \$3,000,000 have been allowed against the Charter Oak Insurance Company.

Mrs. Fayerweather will contest her husband's will on the ground that too much is given to the executors.

Parnell arrives in Kilkenny. A regular and a suppressed edition of United Ireland are to be printed in Dublin.

The Druid Mills Manufacturing Company of Baltimore, one of the largest cotton duck manufacturers in the country, has suspended.

Three thousand Sioux under Two Strike and Short Bull are marching in to Pine Ridge Agency from the Bad Lands. It is reported that many of the hostile Indians were killed in a factional fight.

Monday, December 15.

Hundreds of deaths have occurred from smallpox in Guatemala.

The trouble between the Porte and the Armenians in Constantinople has been settled.

Secretary Wadsworth had a three hours' conference with a number of New York bankers on Saturday.

Two engines and thirty-five freight cars were wrecked on the Buffalo, Rochester & Pittsburgh railroad.

work. The spiritual condition of the society is very strong and healthy. Within the past nine weeks 56 have united with the church, besides a large number on probation. The church is very anxious to see another great revival this winter, and is working and praying for it.

No FREE.—A PHENOMENAL SUCCESS.—The Old United States Hotel at Boston, which was in its glory fifty years ago, has taken a new lease of life under the able management of Mr. Haynes. It has fairly eclipsed all its old-time honors. It is always an eminently respectable, grand old house, and Mr. Haynes has given it a personality that is felt in every department from cellar to garret. It is in perfect order. It is one of the few hotels that exhibits its kitchen, and it is one of the hotels that pay salaries sufficient to advertise that no fees are received from guests.

A Specific for Throat Diseases.—BROWN'S BRONCHIAL TROCHES have been long and favorably known as an admirable remedy for Coughs, Hoarseness and all Throat troubles. "They are excellent for the relief of Hoarseness or Sore Throat. They are exceedingly effective."—Christian World, London, England.

THE CALENDAR, issued by the S. R. NILES Advertising Agency, 256 Washington Street, Boston, is found very useful to Treasurers and Clerks of Corporations and Manufacturing Companies, and in Newspaper, Banking, Insurance, and business offices generally.

JULES VERNE, whose Stories of Adventure are dear to the hearts of boys the world over, has now written The True Story of His Own Boyhood for The Youth's Companion. In it he tells how he became an author.

We should as soon go without matches in the house, as Johnson's Anodyne Liniment, for cramp.

Are you using the World Soap? If not, try it. Order a cake from your grocer.

AMERICAN COOKING.—The United States Hotel at Boston has made a great reputation for its excellent table, which is nothing more than plain, healthy, New England cooking. It is said that the proprietor keeps a shot-gun loaded to shoot the first cook that puts on a French dish.

Kingsford's Oswego Starch

Strongest—Purest—Best.

A giant in strength! Matchless in purity. Incomparable in the glow and beauty of finish it imparts to linen, etc. No other Starch does such work.

Kingsford's "Silver Gloss" Starch will be found far superior to all other Starches for the Laundry in the wonderful strength, purity and uniformity, never varies in quality, and free from odor.

Being its absolute purity and superior strength, it will be found more economical than any other Starch. It is the standard of all Starches, and has remained so for half a century.

Sold all around the world. 2, KINGSFORD & SONS, Oswego, N. Y.

For Any Room.

Here is a good example of "elbow furnishing." Is not this just such a Secretary as you need in any one of a half a dozen corners of your house?

In the reception room for the use of your visitors; in the living room for your own use; or in the bedrooms of your children for their themes and problems.

The wood is quartered Red Oak, with XVIIth century finish and trimmings. There are two book shelves, accommodating 40 volumes. The Desk is spacious, having over two feet of writing surface with all the inside arrangement of drawers, compartments, shelves, etc. The lid is hung on automatic brass supports, giving great strength. There is a deep outside drawer.

We anticipate a great demand for this Desk at our price of \$10. Orders for Christmas should be sent now, and we will deliver later as requested.

Paine's Furniture Co.

48 CANAL ST., South Side Boston

\$1 BOOK FOR 10 cts.

To introduce our new line of books into your community we will send a bound volume of our best book, DISTINGUISHED PEOPLE, which contains the photographs and lives of Dr. Talmage, Col. Ingersoll, J. G. Blaine, P. T. Barnum, J. G. and others for 10 cents if you will show friends. J. C. WHEELER & CO., Box 462, Concord, N. H.

BAKER'S NEW PROCESS FLAVORING EXTRACTS

Vanilla, Lemon, Almond, Orange, Rose, Nutmeg, Ginger, Peach, etc., original flavors, all prepared with ABSOLUTE PURITY

endorsed by leading jobbers, retailers, cooking schools and families.

CAUTION: Don't spell your cooking with cheap extracts; put up in long neck, short weight, sealed bottles and peddle from house to house. ASK FOR BAKER'S. SOLD EVERYWHERE.

Maurice Baker & Co.,

PORTLAND, ME.



BOVINE

A CONDENSED FOOD

IN all conditions of WEAKNESS, in acute or chronic DYSPEPSIA, IN TYPHOID FEVER, DIPHTHERIA and SCARLET FEVER, the use of BOVINE increases the chances of recovery by the perfect nutrition it affords. The administration of BOVINE shortens convalescence and causes a rapid gain in flesh, strength and color. BOVINE has been used for twelve years by physicians with ever-increasing satisfaction and confidence.

Jordan, Marsh & Co.

100 REVERSIBLE BEAVER SHAWLS.

The regular retail price of this Shawl has been \$4, and there will be only 100 offered on Thursday morning, at

\$1.75 EACH.

JORDAN, MARSH AND COMPANY.

RAYMOND'S VACATION EXCURSIONS.

All Traveling Expenses Included.

A WINTER CALIFORNIA.

Two Parties will leave BOSTON in January in MAGNIFICENT VESTIBULED TRAINS OF FULLMAN'S LINE, under special escort, over the Pacific Coast, to the principal cities and health resorts of the Pacific Coast. The dates and routes are as follows:

Tuesday, January 13. Via Cincinnati, Louisville, New Orleans, Mobile, San Antonio, etc.

Thursday, January 18. Via Chicago, Santa Fe, Albuquerque, Barrow, San Bernardino, etc.

Ten Returning Parties, under special escort, over Four Different Routes. Return tickets also issued on all trains. Independent Tickets, covering every expense both ways, and giving entire freedom to the passenger while in California, and also in making the journey homeward. Hotel coupons supplied for long or short journeys at all the leading Pacific Coast Resorts.

Dates of Other California Excursions. February 3 and 10. Extra trip to Mexico; January 27.

The Sandwich Islands. A Party will sail from San Francisco February 7, for a trip to the Sandwich Islands and the Great Volcano of Kilauwa.

Send for descriptive circulars, designating whether book relating to Mexico or California tours is desired.

RAYMOND & WHITCOMB,

296 Washington St. (Opp. School St.), Boston, Mass.

ABDOMINAL BANDS.

Warning. Comforting. Health preserving. Great PROTECTION TO BOWELS and kidneys. No one can afford to go without it in cold weather.

SEND SIZE OF WAIST AND ONE DOLLAR. Do you know about GUY'S KIDNEY-LINED WIND-PROOF LEATHER JACKETS, prices \$5 and \$6.

SEND FOR JACKET CIRCULAR. Is there a School-House in your town wanting a flag?

SEND FOR FLAG CIRCULAR.

G. W. SIMMONS & CO.,

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Men's and Boys' Clothing.

Some More of D. Lothrop Co.'s CHOICE BOOKS.

THE MIDNIGHT SUN: Adventures in Norway, Sweden and Russia, by J. M. BUCKLEY, Ill. D. Lothrop Co., Boston, \$1.25; cloth, \$2.25.

THE ICE ZONES: The Story of Arctic Explorations, by PROF. J. E. NOBLE, U. S. N., Illustrated cover, \$1.75; cloth, \$2.25.

LITTLE HE AND SHE, by GRACE DENIO LITCHFIELD, Ill. D. Lothrop Co., Boston, \$1.50.

DOLLIKINS AND THE MISER, by the author of "A Queer Little Princess," Ill. D. Lothrop Co., Boston, \$1.50.

POETS' HOMES, Ill. D. Lothrop Co., Boston, \$1.50.

IN PURSUIT OF HAPPINESS, one of Tolstoy's most beautiful holiday edition, white and gold, \$1.25; plain, 75 cts.

CHRISTMAS EVE AND EASTER DAY, a collection of Browning's religious poems; holiday edition, white and gold, \$1.25; plain, 75 cts.

MELODIES FROM NATURE, by WILLIAM WORDSWORTH, with 17 photographic illustrations and 50 wood cuts, 40 cts.

SONGS OF FAITH, HOPE AND LOVE, by ROSE PORTER, Illustrated, full gilt, 75 cts.

THE HOLY GRAIL, by ALFRED TENNYSON, with photographic illustrations by Taylor, 40 cts.

LIVING LEAVES: Words from the Scriptures, artistically arranged on green leaves, 50 cts.

WHO TOLD IT TO ME? by MARGARET SIDNEY. A story of village life graphically told for young people. Ill. D. Lothrop Co., Boston, cover, \$1.25; cloth, \$2.25.

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SWANILDE, by CARRIE NORRIS HOWITZ. A new fairy book, charmingly illustrated in sepia. Cloth, \$1.50.

NAVAL CADET BENTLEY, by the author of "Boy Life in the U. S. Navy," Ill. D. Lothrop Co., Boston, \$1.50.